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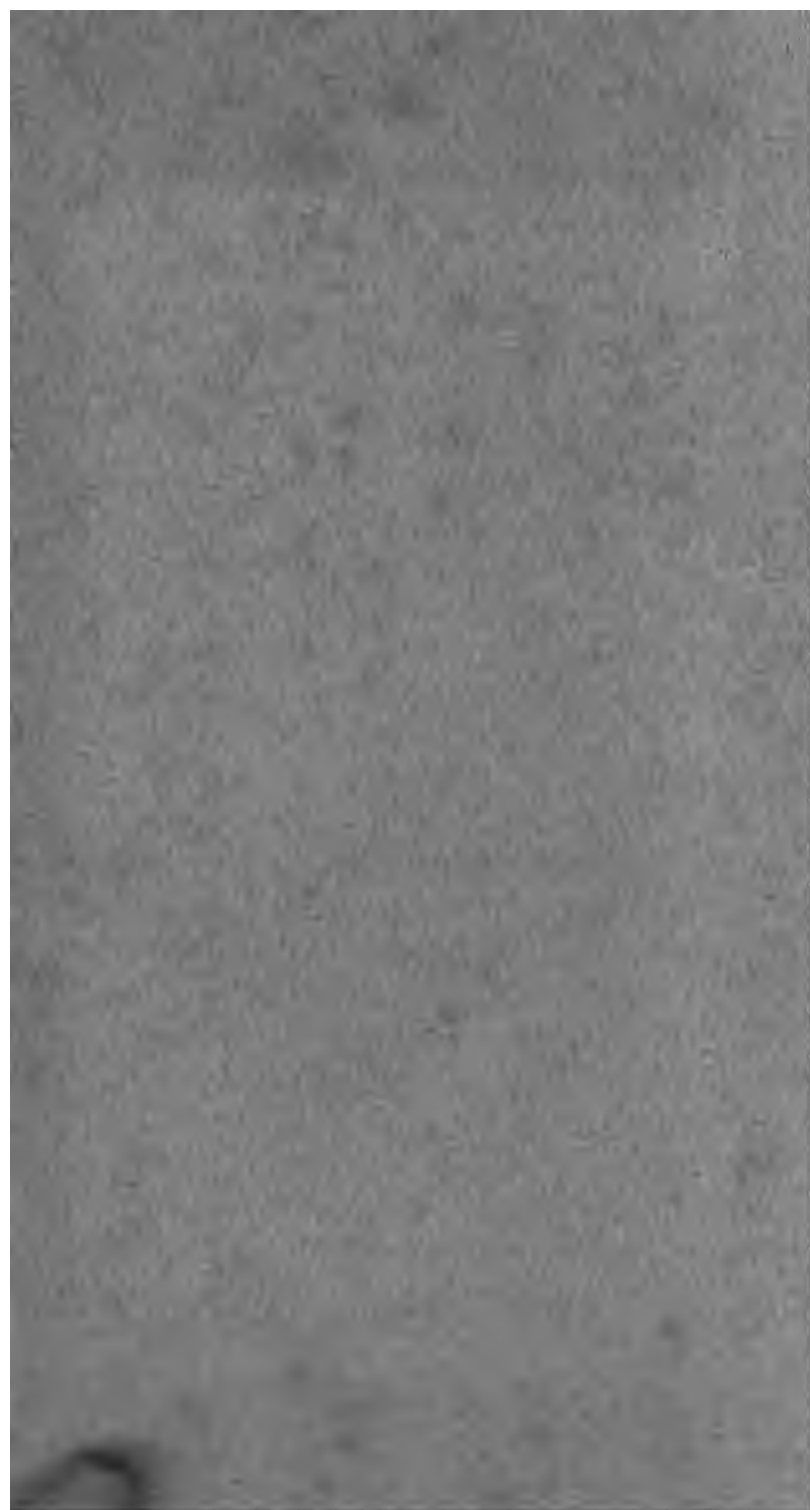
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Rev. William Chafy D.D.





**THE COMMISSION AND CONSEQUENT DUTIES OF
THE CLERGY;**

IN A

SERIES OF DISCOURSES

PREACHED BEFORE THE

UNIVERSITY OF CAMBRIDGE,

IN APRIL, MDCCCXXVI.

BY

HUGH JAMES ROSE, B.D.

OF TRINITY COLLEGE;

ONE OF THE SELECT PREACHERS FOR THAT YEAR.

‘ The ministry of things divine is a function which, as God did himself institute, so neither may men undertake the same but by authority and power given them in lawful manner.’—HOOKER, V. 77.

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*‘ Nec prærogativam mihi met scientiæ, si hæc meis consacer-
dotibus charitatis intuitu prærogem, vindicabo, aut vitæ perfectæ
me esse fateor, cum de vita perfecta alios moneo, sed potius cum
hæc ad illos loqui audeo, simul cum illis quæ loquor, audiam.’—*
PSEUDO-AMBROS. DE DIGNIT. SACRED. L. 1. ad finem.

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TO THE

REV. WILLIAM ROSE,

VICAR OF GLYNDE, SUSSEX,

The following Sermons

ARE INSCRIBED.

ADVERTISEMENT.

It is recorded by Strype*, that in the reign of King James I. the disposition to treat of Church discipline in Sermons was so strong and so general, that it was at length publicly censured in the University pulpit†. So constant a recurrence to the topic must have been highly mischievous in those days, as it kept alive the flame of controversy, which it was then particularly desirable to extinguish; and it is objectionable at all times, as it excludes those higher subjects of Christian faith and practice which are the proper topics of the Christian preacher. In the present day we have gone into the opposite extreme, and Church discipline is a matter rarely or

* Annals, Vol. III. p. 491.

† By a Mr. Greenham, 'a zealous preacher,' according to Strype.

never mentioned in the pulpit. There can be no question that of the two our course is the wisest ; yet it would be advisable in this, as in other matters, to avoid either extreme. The subject of discipline, though confessedly of inferior importance when compared with the great doctrines of Christianity, well deserves more attention than it obtains. Many unhappy differences would never have arisen ; much schism, and much that is unseemly in the conduct of the inferior clergy to their superiors, and to one another, would have been avoided, if this subject had always obtained due consideration in clerical studies. And on yet higher grounds may full attention be claimed for that especial point which is treated in the following Discourses. If we are really ambassadors for Christ, and have a due commission from his Church, it were well that a remembrance of these truths were deeply imprinted on our hearts ; well, I mean, for the Church, that we may not despise that authority to which we owe our own ; well for those to whom we are sent, that we may not be slack in delivering our message ; well for

ourselves, that being the servants of a Master who to the worldly eye may seem to gather where he hath not sown, we may not be found sleeping when he comes to account with us.

It was under a deep sense of the importance of the subject that I ventured to introduce it to those among my audience who were about to become ministers of the Church of Christ. It was also, I can say sincerely, with unfeigned humility. I had no hope of doing justice to the subject, but I thought it might be useful to the persons to whom I allude, to direct their attention to it. I need hardly add, that these Sermons make no pretence to novelty of matter or of argument: they only endeavour to set forth briefly and clearly the propositions which will be found in the works of all our early and great Church writers. To these writers, they who wish to enter more fully into the subject, must recur: and I trust that I have sufficiently pointed out in the Notes the best sources of information.

I must add, that I had no intention whatever of *publishing* Sermons on a subject so often treated; and that I now do so only in consequence of very many requests from that part of my audience to which they were especially addressed. Their requests would have obtained far earlier attention, had I not been prevented, by other engagements, from preparing the Notes now subjoined to the Sermons.

HORSHAM, SUSSEX,
May 19, 1828.

SERMON I.

1 COR. IV. 1.

*Let a man so account of us, as of the Ministers of Christ, and
Stewards of the mysteries of God.*

IN the consideration of Christianity as a Religion for mankind, there is a certain point up to which its friends and its enemies can advance with an almost perfect agreement of sentiment. In the moral teaching of our Lord and his Apostles there is such a clear and triumphant superiority over every other system ever proposed to the world, that the voice of praise, which has ever been uttered by the advocates of Christianity, has been on this point re-echoed with almost equal warmth and zeal by at least the great majority of her adversaries. The declared unbeliever, indeed, could hope for little attention to his arguments, if he set out with denying a truth of which all are capable of judging. And they, who, though not in declared hostility to Christianity, are actuated by a spirit wholly unchristian, the men of this

world, the representatives of the spirit of ambition, of pleasure, and of commerce, are alive to the advantages which must accrue to them from the prevalence of Christian principles, of guilelessness and forbearance among those with whom they are to engage in the business of life. But when we advance from this ground, and speak of Christianity as a call of the Spirit, as containing within itself remedies for vice and assistances to virtue, of an higher order than the fears or the motives which morality can urge, we speak to them who hear not, who cannot or will not understand.

It is in truth the fatal error of man to tend perpetually to an exclusive subsistence in one part of that twofold nature with which he is endowed, sometimes to resign the practical for the speculative, but far oftener to sink the spiritual and intellectual in the earthly and carnal, to own no participation in the higher part of his nature, to resign its privileges, and forget its requirements. In this state the nutriment offered to one part of his nature, is neither adapted to the other, nor can be apprehended by it. For this is that fatal condition of which the Apostle speaks, declaring a truth no less in the philosophy of human nature than in pure religion, that the carnal man discerneth not

the things of the spirit, because they are spiritually discerned. We may, indeed, assume it as a fact established by every day's experience, that there is a veil on the hearts of worldly men with respect to spiritual objects *, and especially in relation to some of the leading and characteristic truths of Christianity.

I refer not here to the doctrine of the corruption of our nature, nor the revelation of a future state of existence, being persuaded that both of these may be admitted by a heart wholly unspiritual; the latter being not indeed a truth, but a probability of natural religion, and the former a difficulty brought so irresistibly to the notice of all men and all ages, by the incontrovertible evidence of experience, as to have obtained attention and caused perplexity in the earliest systems of religion and morals. I refer now to the mysteries of that redemption which is our faith and our religion, the agent in which was the Divine Jesus, and the effects of which are to us sanctification from sin here, and liberation from its penal effects hereafter; and among those effects I refer most especially to the means and processes of human sanctification by the Word and the Spirit.

* See note.

That amendment and elevation of heart and character should be obtained not by any power dwelling within the individual by nature; that it should be gained, not by the operation of the ordinary motives of morality, not by the vaunted power of favourable habits; or to speak the whole at once, that there should be a constant communion between this earthly world and a higher, between this earthly and visible creature and that heavenly and invisible Creator, who inhabiteth eternity; that this communion should be open to all who desire it and who use the means by which it is offered; and, finally, that by this communion alone, man can attain to that degree of perfection of which he is capable; these are things, indeed, which a reasonable man will not expect to be apprehended by those whose views are confined to matter, to the desire after material good, and the pursuit of material knowledge.

In the present day these difficulties, as they affect the ministry and influence of the teachers of Religion with the educated classes, are beyond measure increased, from the operation of two causes in particular. On the one hand the systems of Metaphysics and of Ethics generally received, appear to be built on insufficient foundations, and the mind, restless and unsatisfied in its en-

quiries into these first and greatest of all subjects, turns in despair to those lower subjects of scientific enquiry where at least its researches will be attended by more satisfaction. On the other hand, vast and rapid improvements have taken place in all the arts which contribute to comfort and luxury. By both these causes the natural bias of the mind to dwell exclusively in its lower state, and its indisposition to the reception of spiritual and elevated truth has been fearfully increased. I mean not that religion, if we be contented with paying service to its name, is in these days particularly rejected or despised; but that the feelings with which it is too often treated and accepted by men of the world, are such as virtually at least make the question between the comparative merits of the religion of our Lord, and the religion of Mahomet or of Bramah, between the worship of Jehovah, and the worship of Jupiter, a question of difference rather of degree than of kind. On the speculative side, men of the world admit the existence of a moral Governor, a future state, and the excellence of the Christian theory of morals. On the practical and positive, religion is considered, as it has been happily expressed, as a supplement to Law, and an aid to Police* ; and

* See note.

it is asked in words, first used by a Protestant Prelate, (but doubtless in a qualified sense,) What is religion good for, but to reform the manners and dispositions of men, to restrain human nature from violence and cruelty, from falsehood and treachery, from sedition and rebellion *? Its utility in this view is perhaps condescendingly recognized, and even that of a ministry sometimes acknowledged, as being a body of men whose business it is to enforce the obligations to good order and moral duty, and terrify those who might hope to evade human laws, by holding up to their imagination and their fears an invisible power, and a future retribution. But any thing farther than this, any belief, I mean, that God has himself instituted certain means, through the medium of which he confers internal and spiritual grace, any belief that through these means he seeks to open that communion with his creatures without which the high gifts of reason, of genius, of the soul itself, are as worthless and as dead, as this fair bodily frame when the spark of life is gone ; such a belief, I fear, exists not in the present day with a large portion of mankind. The efficacy of the Christian Sacraments, as means of grace, is not only practically despised, but speculatively, I can hardly say, disbelieved, but passed

* See note.

by with contempt. And even if the thoughts of those sacraments could be deemed worthy of a moment's attention, still more contemptuous would be the rejection of all belief in the notion that they who are really ministers of the living God, possess in that character any powers beyond other men, and that the means of grace, offered through them in the Gospel, must, to obtain their full effect, be received through them by the Christian world. With how much stronger words, indeed, would Hooker have deplored in these days what he had some cause to deplore in his own. 'That as for the power of orders considered by itself, such reputation it hath in the eye of this present world, that they which affect it, rather need encouragement to bear contempt than deserve blame, as men of aspiring minds*.' The feelings, however, with which truth may be received and regarded, do not alter its nature, or diminish its excellence, but the evil is, that popular opinion often induces an unmerited neglect of what it has improperly rejected. Carried away by the stream, men forget, or become unable to examine fairly, that to which their candour would have induced them, on examination, to assent under happier circumstances, as its intrinsic importance

* See note.

would have led them to adopt it as a principle of action. Such, I am persuaded, is too often the case with regard to the nature of the ministry.

I fear that this false and unjust valuation of the powers of the Christian priesthood is not confined to the laity, but in some instances may be found amongst the future, and even the actual members of the priesthood themselves. Much indeed is it to be feared, that some men content themselves with an assent to the points of faith enumerated in the Articles, and then take on themselves the office of priests, with little feeling of its real dignity and importance; little feeling, that as it confers on them a higher character and additional privileges, so it requires from them the sacrifice of personal wishes and convenience; and the fullest devotion of their time and their talents, their whole heart, their whole mind, their whole strength. Now where any such deficient views, or any thing approaching to them prevail, it need not be said how languid and lifeless will be the professional efforts and exertions of those who hold them, and how little their order has to expect at their hands but the evil of neglect, or the more positive evil of unworthy conduct. On the other hand, nothing can so effectually tend to create and to cherish the devotion of the whole

man to the office, as a just and exalted view of the privileges with which he is gifted, and the work whereunto he is called. It is therefore my intention in the following discourses to set before that part of my hearers, especially, which is destined for the ministry, those plain and simple proofs which have in every age of the Church been deemed conclusive as to the truth of these propositions; that a ministry is one of the means of grace, instituted by God himself, for objects and reasons sufficiently apparent even to us; that every real and actual minister of God receives his commission from God himself, although through the agency of man, or in other words, that there is no human power competent of itself to call men to the priest's office. I shall then endeavour to clear this doctrine from several objections and misrepresentations, to draw from it certain practical inferences, and point out the influence which it must necessarily have on the studies, the pursuits, and the conduct of those who embrace it in sincerity and truth. These things are old indeed, so old, that were it not the especial misfortune of truth to be sometimes neglected, and sometimes forgotten, it would be unjustifiable to dwell on them in these days. But we follow too often in these matters, a wrong, and, I am sure, an unworthy plan. We are guilty, it is to be feared,

occasionally, of that trifling with truth, that accommodation of offensive doctrines to the taste of a corrupt and unspiritual age, of which the Rationalists have accused our Lord and his Apostles. Our business is not to enquire into the adaptation of a doctrine to the taste and requirements of the age in which we live, but whether it wears the character of an eternal truth; whether it is a part and parcel of that system which the Son of God himself came to teach; in a word, whether it be one of those positive truths or positive ordinances, which their adoption and promulgation by God pronounce to be indispensable means to the great end of Christianity, the salvation of our souls. If we pass by in silence that which is positive, and therefore indispensable, others soon learn the lesson from us; soon learn, not to consider truths or ordinances, or the religion to which they belong, as the *indispensable* means of improvement of the heart, but contenting themselves with the belief that they are pursuing the same end by other means, they enquire, with the temper of the Syrian, whether Abana and Pharpar, the rivers of Damascus, are not better than all the waters of Israel?

The view then under which the subject presents itself to our consideration, is this. The specific object of Christianity is to provide a

remedy for the general corruption of man's nature, and to restore that free communion of grace and favour from the Creator to the creature which was weakened by the fall. The remedy for our corruption being provided by the death of Jesus, the benefits and blessings of his sacrifice are offered to men in the new covenant; and by the means of grace which that covenant offers, is a full renewal of man's communion with his Maker effected. In so saying we must not be thought to limit the benefits of Christ's death, or deny them to those on whom the light of the Gospel has perhaps never shone; for in these extraordinary cases, the mercy of God will doubtless provide an extraordinary remedy, and they who have never named the name of Jesus, nor known the power of his death, shall yet feel the riches of his goodness, and the sweet fragrance of the Rose of Sharon shall be shed over the deserts trodden only by the foot of uncivilized man, and the cheerless abodes of the distant inhabitants of the isles of the sea. We speak only of the ordinary case of those who live within the sound of the Gospel, and may enjoy the full efficacy of the means of grace which it offers. To them, I say, a free offer of mercy and grace is made on terms which it remains with them to accept or reject; a change of heart is at once announced as necessary, and

made practicable ; and assistance for the effectuation of that change is offered in various means of grace, but most and chiefest of all in the Christian sacraments. Now the invisible graces conveyed in these Sacraments are conveyed in union with certain external symbols and pledges ; they are conveyed not simply by the use of these external pledges, not as the Romanists phrase it, *ex opere operato*, but on the conditions of repentance from sin, and hearty desires for strength to avoid it. Hence then at once arises the question, Who are authorized to declare the terms of the Gospel Covenant, to offer these pledges, to state and to explain the conditions, to excite men to an earnest desire for the blessing, an earnest desire to fulfil the conditions, and thus, finally convey the promised graces of the Spirit*, to the Christian qualified to receive them? And who are to carry the knowledge of the Gospel covenants to lands where its joyful sound has not yet been heard ; who are to be the messengers that shall pass with beautiful feet over the mountains, and descend into the gloomy vallies where the light hath never shone ? Before we enquire, what answer Revelation affords to the enquiry, we may observe, that the reply which reason, if the matter

* See note.

were left to her decision, nay, if she were to decide as to the course to be pursued in a society existing only for the enforcement and promotion of moral views and of natural religion, would dictate, is contained in what the Church says on this subject in her twenty-third Article. It is virtually this—that it is unlawful for any man to take on him this office before he is lawfully called to it, i. e. called by men who have public authority in the congregation to call and send Ministers into the Lord's vineyard. The reasonableness of this answer, as far as it goes, can hardly be called in question, even if the Church be received in the low and unworthy light of a society for the promotion of morality. For even then, whatever arguments* show the advantage, or rather the necessity of every system having its own peculiar officers to carry it into effect, and the certainty of disorder and confusion, nay, the loss of a large share of the benefits of the system where this precaution is neglected, whatever arguments show that it is better to have qualified than unqualified officers, and that knowledge, and experience, and fitness are better qualifications than ignorance and incompetence, all these arguments apply most strictly to the case of the Church, and prove that

* See note.

it is only right, and reasonable, and fitting that Ministers should be appointed, that others should judge of their qualifications, and that no one should presume of himself to intrude into the office. He, indeed, who thinks of Christianity only as a system of morality, must allow that very high qualifications are necessary for the teachers of any such system, and that the worst consequences, confusion, and error, and fanaticism, must inevitably ensue, if any one, merely on an opinion of his own qualification, should undertake so important a ministry and office.

But although the Church, in the Article I have alluded to, goes far enough to exclude all erroneous fancies of the rights of self-appointed teachers, there were many considerations at the time when the Articles were composed which probably prevented those who framed them, from inserting in their public confession of faith any thing of a nature much more decided. Above all, the unhappy condition of the foreign Protestants*, who experienced numerous difficulties unknown to us, and were prevented from adopting the same Church Government as ourselves by external circumstances, far more than by any scruples on their

* See note.

own parts, presented strong objections to any statement which should condemn their practice, invalidate their Ministry, and so weaken the general cause of Protestantism, and give aid to the common enemy. The Fathers of our Church have not, however, neglected to give a deliberate record of their opinions on this subject, when in the thirty-sixth Article, they refer to the order for consecrating and ordaining all the orders of the Christian ministry, as containing all that is necessary for lawful ordination, and nothing that is superstitious or ungodly. And this was the more necessary, because, when the first question, as to the persons qualified to minister, is decided by the express exclusion of all not lawfully called by the men having authority in the congregation, a second question arises, second in order, but far the first in importance, namely, whence this authority is derived? To this enquiry these two answers might obviously be given. It might first be said, as it has often been, that although all men are equally qualified, and equally privileged to teach, yet for the sake of good order and decorum, it is agreed on by the congregation, not merely to have regular ministers, but to delegate to certain other persons, the power of nominating and chusing them. But there is here a gross and obvious fallacy; for from the assumed equal

rights of men in the societies, which regulate their intercourse with one another, it is inferred that they have equal rights in that especial society, which regulates their intercourse with God. It is thus assumed that in the spiritual communion between God and man, God has no superintendence, and that he would never mark out the line for the dispensation and distribution of his own gifts and graces ; and thus man arrogates to himself of his own right, what of his own right he cannot offer an argument to show that he possesses. Reason, indeed, Scripture and history alike overturn this account, nor are the intrinsic objections to it less fatal. The call or appointment here spoken of, can have no other force than human laws confer on it ; but if religion be any thing, it empowers us to condemn human laws, when they interfere with the law of God. What power then could such a ministry have, what power, I mean, beyond the force of the secular arm, to restrain or convince those who rejected it, and pleaded the obligation of the law of God either to acknowledge Christ alone as the Head of his Church, and under the idea that he established no human authority in his Church, to admit none, or on the other hand, to admit such an authority as they might conceive was established by him and his immediate followers ? The other answer, that the authority is

derived from God himself, embraces, what we believe to be the true view of the question, and consists either of facts susceptible of proof, or of probabilities so strong, as to assume almost the same nature and value.

They who admit the evidence of Scripture, can feel no doubt that it was our Lord's intention to found an external Society of his followers in this world. Their admission into it, and their continued adherence to its principles, were, it seems, to be indicated by certain external ceremonies *, to which spiritual privileges of a very exalted character were attached. But beside this, a constant enforcement of the moral and spiritual truths contained in the system is obviously and clearly commanded. And this Society, and consequently, these rites which belonged to it, were to endure while the world lasted. But this was not all; for every effort was to be made to extend this Society in space, as well as to prolong it in time, and to induce all mankind to adopt its principles. Here then are implied, for the fulfilment of the designs entertained by the Founder of this Society, public and regular ministrations, and public and constant teaching, both within and without

* See note.

the pale of the Society. But there is in the nature of things, and in the human mind, such a connexion between ministering and a minister, between teaching and a teacher, that even on reasonable grounds it would seem all but impossible, that the Founder of this system should not have provided * for these important ends, should not have provided for the government of his Society; that when it was his especial aim that his doctrines should be taught and spread, and his precepts enforced, he should not have pointed out who were to teach and spread the one, and enforce the other. Let it not be said that we neglect or undervalue the blessing of the Scriptures, or their efficacy to impart the glad tidings of salvation. Neither, on the other hand, would we join in those unfounded and exaggerated assertions of Protestantism under some forms, which seem to limit Providence to the *exclusive* use of Scripture in that blessed work. How shall I understand the written word unless some man guide me? is the enquiry, not of the unconverted Ethiopian alone, but of all that vast majority of the Christian world, to whom their heavenly Father's will has assigned the active and unsanctifying duties of this world, but whom his wisdom and mercy have still required to prepare themselves

* See note.

for another. Scripture is, in truth, one, and one only of the external agents in the conversion of the sinner or the heathen, and the confirmation of the saint and the Christian. It is the great store-house of all spiritual and revealed truth, and is at once, therefore, to the teacher, that armoury, from which *alone* he is to draw the weapons of his warfare, that remedy against error and innovation of doctrine in himself, which human infirmity ever requires, and that outward sign and witness on earth to the truth and value of his exhortations, which is necessary to convince and constrain his flock. Farther than this we may not presume to go, higher than this we must not place the *necessity* for Scripture, as an agent for the promotion of Christianity, for we speak not now of the varied blessings and comforts which it brings to the individual under all the varied circumstances of life. On the contrary, humanly speaking, it seems far easier to imagine that the doctrines of Christianity might be taught, the word preached, and the means of grace offered by the intervention of a living ministry alone*, than to see how all the vast and comprehensive schemes of Christianity could be accomplished by the mere agency of the Scriptures.

* See note.

I have thus set before you the probability of our Lord's having established a Ministry from mere reasonable considerations, that is to say, from the advantages of a ministry in carrying into effect the provisions of every system, and from the very peculiar nature and extensive requirements of the Christian Society. The consideration of the scriptural and historical grounds, by which this probability will rise to a certainty, must be deferred until my next discourse.

Before we part to day, I am anxious to meet by anticipation an objection which is often made to the view which we advocate. When we look into the world, and see how many sects of Christians differ entirely from ourselves, and yet exhibit the most sincere and earnest zeal for the promotion of our common object, there is something very painful to the mind in passing any sentence of blame or censure upon them *; and assuredly, in these days, a proposition, which, like ours, as will appear in my next discourse, tends to cast a shade on all the congregations of Christians which reject an apostolical Ministry, will be received with dislike and repugnance. For the plan of the present age is to admit that

* See note.

all men, however unfounded, however wild, and however extravagant their schemes, are equally right or equally likely to be so with ourselves—to fraternize with every class and every opinion—and by the aid of unmeaning and indefinite expressions, to give to falsehood and disorder, a participation in the blessings and the honour of order and truth. And this is termed charity, this is dignified by the specious and imposing name of liberality, and the outcry is raised against all who dissent from the practice! A superficial liberality—a false and hollow charity. For Christian charity is something higher, oh! far, far, higher than this. The first of all things in the eye of a Christian, is *Truth*. That is the jewel he seeks, the pearl of great price which he gives all his treasure to buy. That must be taught plainly, simply, and *only*, without fear of offence, and though with discretion, without fear of consequences, or of imputations. It can make no compromise with falsehood, it can invest her with no ray of its own divine splendour, but must proclaim eternal and irreconcilable war with all that bears her name. But because it so wars against falsehood, so detests and so exposes it, does it therefore detest those who are deceived, or feel any bitterness against those who are in conscientious error? God forbid. The Christian, while he regrets their error, and

seeks to avert its evil effects on the cause of the Gospel, remembers ever that they who hold it are his brethren—the children of the same Father, with one hope and one home. He beholds them with sincere and unaffected love, his earnest wish and desire is to reclaim them from error and to lead them into truth, and when all his efforts are vain, he sees their defeat with regret, but without bitterness. He must still proclaim the truth*, for that is a sacred duty to truth and its eternal fountain, the holy and everlasting God; he must still speak the language of condemnation to falsehood, but he still speaks the language of love and of kindness to those whose opinions he condemns. He reverences the conscientious, and prays for the perverse. He looks forward to that day when truth shall shine forth and error be reprov'd, and while he believes his own humble trust for acceptance in that day to rest on the sure and covenanted mercy of God, he remembers that his God is a God of love, that with him there is uncovenanted mercy, and that by himself we are assured, that it is his earnest desire to bring all the children of his love to one heavenly flock.

* See note.

SERMON II.

ST. JOHN, XX. 21.

As my Father hath sent me, even so send I you.

It was the object of my last discourse to lay before you the considerations, which independently of testimony, render it difficult to doubt that our Lord laid the foundation of a system of government and continuation for the Christian Church. It will be our business to-day to consider the subject in another point of view, and observe how this probability assumes the character of certainty by the aid of the evidence of Scripture and History. This subject has been so often examined, that no hope can be entertained of producing any thing new, nor could novelty be productive of any advantage. My sole object is to set before those who are intended for the ministry a simple and concise view of the nature of their calling, that they who are about to enter on it in the spirit of zeal and of earnestness may be confirmed and cheered in their devotion to their Master's cause, by a know-

ledge of the high privileges which will be bestowed on them; and that those who are about to take on them the ministry of God in carelessness or from secular motives, may be deterred from their sin, by a knowledge of the arduous duties, and the awful responsibility which such privileges must entail.

We proceed then to enquire from Scripture and the records of the primitive Church what was done by our Lord, his Apostles, and their successors in this momentous matter. And the several points in relation to our Lord are these. During his abode on earth, we find that he called * twelve apostles to the exercise of the ministry, and afterwards seventy other disciples with powers, it would seem, somewhat inferior to the first. The twelve were sent to preach in his name and act as his substitutes in every respect; while the seventy were only directed to those places where their Master was to follow them, and to supply what had been wanting in their ministration from defect of power or of ability †.

It is the opinion of Beveridge ‡ that the twelve did not receive their full consecration and sa-

* See note.

† See note.

‡ See note.

cerdotal power until after our Lord's death, as the Levitical priesthood, itself an ordinance of God, was not abolished till that sacrifice was made. Without examining this opinion, we may at once proceed to the consideration of the full promises and declarations of our Lord after his resurrection. And first we shall observe, that in a passage of St. John's Gospel our Lord declared to the Apostles that 'as his Father sent him, so he sent them*,' words which seem of themselves almost sufficient for our purpose; that immediately after this declaration he breathed on them and said, 'Receive the Holy Ghost;' and assured them that from that time 'whosoever sins they remitted, those sins were remitted; and whosoever sins they retained, were retained.' But with these strong and positive promises we must join others recorded by St. Matthew † in a passage wholly undisputed, and confirmed by another of St. Mark ‡, the genuineness of which is admitted even by Eichhorn § himself. We find then in both, a command of our Lord to the Apostles 'to go and make disciples of all nations and baptize them,' and a promise that 'he would be with them to the end of the world.'

* John xx. 21.

† Matt. xxviii. 19.

‡ Mark xvi. 15.

§ See note.

It is not my intention to weary you with entering into the endless and sometimes fruitless controversies which these words have caused, or to enquire what were and what are the bounds of the power given by our Lord to his ministers *. I shall rest my cause, as far as concerns our Lord, on the assertion, that if words have any meaning, these words contain a commission and a provision for its renewal and continuation. The commission will not bear, never has borne, any dispute ; all classes and sects admitting that the Apostles received a commission from their Master. The provision for a renewal has been sometimes disputed by the Rationalizing Christians, but with very little show of argument †. We must, however, observe here, that when our Saviour says that ‘ he sent his Apostles, as the Father sent him,’ he obviously speaks only of his embassy as a Teacher and Minister. He was sent by his Father to die for the sins of the world ; and after that, to enter into glory, and be the Ruler of all things until the consummation of the world. In this sense he certainly did not send his Apostles, but spoke in his lower capacity of a Minister of God on earth, and in that capacity sent his Apostles as the Father sent him ‡. Be it remarked too, in

* See note.

† See note.

‡ See note.

this place, that the author of the Epistle to the Hebrews * especially observes, that 'as no man taketh the honour of a Priest unto himself, but he that is called of God as was Aaron, so Christ glorified not himself to be an high Priest,' nor assumed the character till the descent of the Spirit upon him had manifested God's pleasure and intention. If then Christ sent the Apostles *as* his Father sent him, sent them, that is to say, to do his work after he had departed from the world; if by that very act he showed that in his ministerial character he had the power of delegating and continuing his authority, could they, to whom he promised the same power as he possessed, conceive that that essential part of it, the right of delegation, was withheld, when the religion was to be continued for ever? Such a power of providing ministers, they must have known, would be far more necessary when the great Shepherd was removed from the external and visible rule of his flock, when the flock was more numerous, when 'its first zeal was perhaps abated, its native simplicity perverted into arts of hypocrisy and forms of godliness, when "heresies should arise and the love of many wax cold †?"' But again, when Christ gave the command that his ministers, in fulfilment

* Heb. v. 4, 5.

† See note.

of those ancient and august prophecies which had foretold the everlasting duration and universal dominion of the Gospel, should go and make disciples of all nations, could the Apostles, unless they had been mad enough to imagine that immortality on earth was a part of the gift bestowed on them, could they, I say, have believed * that the task enjoined was to be accomplished by them alone, that task, of which after the lapse of almost two thousand years, the greater, alas! the far greater part remains to be done? Strange indeed to say, it has been contended by some, in order to elude the force of this argument, that the Apostles actually accomplished their task and carried the sounds of the Gospel to the ends not only of the old but even the new world; and stranger still, one of the greatest divines † of the Calvinists has condescended, first to set this childish absurdity in the best colours his ingenuity could furnish, and then to expose it with all his vast erudition. But an objector of a different kind will complain that we rest our cause on a word; that in the passage we allege, *all* nations can only mean *all* the nations which the Apostles had the means of visiting and converting. We rest not our cause on a word, but on the

* See note.

† See note.

promise of Jesus which explains it. ‘Lo! I am with you always,’ said he, ‘even to the end of the world.’ Why a promise that his assistance should be given until time was ended, if the task enjoined could be accomplished in the brief three-score years and ten, to which man’s fleeting life is bounded? But the objectors will fly to the refuge of verbal criticism, here unfounded, and always delusive when opposed to the obvious dictates of reason; and one will say that the *end of the world* denotes the destruction of Jerusalem; another will confine the declaration to a promise of assiduous assistance during the lives of the Apostles*. Was Christianity then to last only a half century, to be buried in the grave of its first teachers and forgotten? Or at best to be left like seed cast on the face of the waters, to the acceptance or rejection of a world which neither understood nor cared for it? Or, on the other hand, will it be contended, that when our Lord thought it necessary to set apart Apostles and ministers for the care of his flock, even while the daily sight of miracles showed that the faith for which they were worked came from God, he would think no ministers necessary, when all supernatural assistance was withdrawn†?

* See note.

† See note.

We must pass over many casual expressions of our Lord's, as, for example, those in which he compares Christian ministers to Rulers set over the household by the Lord, and to Shepherds appointed to feed his flock *, and hasten to consider how the promises and declarations which we have already alleged were understood by those chosen and commissioned ministers to whom they were delivered. But one observation it seems necessary to premise. ' These great ambassadors of Christ,' I use the words of Bishop Hall †, ' sustained more persons than one. They comprehended in themselves the whole hierarchy, they were Christians, Presbyters, Bishops, Apostles. So it was, they were Apostles immediately called, miraculously gifted, infallibly guided, universally charged. Thus they had not, they could not have any successors. They were withal, Church governors, appointed by Christ to order and settle the affairs of his spiritual kingdom, and therein (beside the preaching of the Gospel and baptizing, common to them with other ministers,) to ordain a succession of the great administrators of his Church. Thus they were, would be, must be succeeded.' In a word, the *office* of the Apostles was not the

* Matt. xxiv. 25. Luke xii. 42, 43. John xxi. 15, 16, 17.

† See note.

power of working miracles, that power having been granted them to attest the divine commission by which they were authorised to preach and perform the other parts of their office*. Now it is to the latter part of the subject that we confine our research, and without enquiring whether the Apostles imparted any miraculous powers to others, we shall endeavour to show, from the records of their actions, first, that they considered themselves as possessing the right of delegating the power and gift, or commission, entrusted to them as ministers of God; and secondly, that they considered this power, gift, or commission, as the appointment of God for the continuation of the ministry, and not superseded even by a miraculous call from him.

Under the first head, it will be necessary to do little more than recall to your minds two or three instances in which this delegation of the ministerial powers took place. It did so in the case of Epaphroditus, who is said by St. Paul in his Epistle to the Philippians †, to have been made the Apostle of the Church amongst them. St. Jerom, in his commentary on the Galatians, expressly mentions this as one instance of the Apostles con-

* See note.

† Phil. ii. 25.

secrating another ; and Théodore (on the passage itself) explains that his Apostleship consisted in having the spiritual government of the Philippian Church as Bishop *. In the cases of Timothy and Titus again we have a more distinct account from Scripture of the purposes for which this delegation of power took place †. The Apostles or Bishops of the Church were to ordain or lay hands on other inferior ministers, to rule the Church, not only to rebuke the laity, and reject obstinate heretics from the Church, but to receive accusations against even the priesthood, to preach the Gospel, to reprove, to rebuke and to exhort, to do, in a word, the work of an evangelist, and make full proof of the ministry. Other instances might be alleged ; but these obviously suffice for the formal proof of a point which can be called in question by no one who admits the genuineness of Scripture. We proceed therefore to shew that the power so delegated by the Apostles was spoken of by them as a grace, or gift of God. And to this point no passage can be more remarkable than the parting address of St. Paul to certain heads of the Churches in Asia, whom he summoned to Miletus to give them his last advice

* See note.

† See 1 Tim. iii. 1—16. iv. 12—16. v. and vi. 2 Tim. iv. 1—6. Titus i. 4—12. ii. and iii.

before he was carried captive to Rome*. ‘Take heed,’ he says, ‘unto yourselves and to the flock whereof the Holy Ghost hath made you overseers.’ Again, in those admirable Epistles to Timothy, which should be engraven on the heart of every one who is, or who is about to become a minister of God, St. Paul twice speaks of the powers vested in Timothy, through that solemn laying on of hands by which he was consecrated, as the gift or grace of God†. In his first Epistle to the Corinthians‡, in pointing out the various gifts bestowed by God on the early Christians, he expressly refers the appointment of ministers of the Church to God. ‘And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers;’ while at an earlier part of the same Epistle§ he commands that men should think of their teachers as ‘of ministers of Christ and stewards of the mysteries of God.’ Nor is the well-known passage|| in the Epistle to the Ephesians less satisfactory or less conclusive on this matter. ‘And he,’ i. e. Christ, ‘gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the ministry,

* Acts xx. 28.

† 1 Tim. iv. 14. 2 Tim. i. 6.

‡ 1 Cor. xii. 28.

§ 1 Cor. iv. 1.

|| Eph. iv. 11, 12.

for the edifying of the body of Christ.' It is difficult to see how any more distinct evidence could be required of the practice and opinion of the Apostolic age than the passages we have alleged. But to complete the chain of reasoning it is necessary to show that the *gift of God* was nevertheless supposed to be conferred by human agency. Now we have noticed, in the cases already cited, that the grace was given by laying on of hands; and that the business of Timothy and Titus was in like manner to ordain or lay hands * on Presbyters where they were required; and we may further remark, that in the Acts † a similar ordination of Presbyters by the Apostles in all the cities of Asia is mentioned. The strongest case of all, however, is the extraordinary one of St. Paul; where even after his miraculous conversion we find that the Holy Spirit commanded certain ministers of the Church to separate him for the purposes of the Ministry, and that they ‡, in compliance with the command, laid hands on him. Well indeed has it been observed with wonder, (and I cite the words with the more pleasure as coming from one not disposed to exalt the powers of the Christian priesthood unreasonably,) 'that it§ was not enough

* See note.

† Acts xiv. 23.

‡ Acts xiii. 2, 3.

§ See note.

to authorize Paul to preach the word, that he had been struck blind by the immediate and supernatural power of God; that the general designs of Providence had been expressly communicated to him in a vision; that Ananias had been sent to him, as a vessel chosen to bear God's name before the Gentiles and Kings, and the children of Israel, to deliver him from his blindness!—this chosen vessel must still be consecrated “by men;” men must fast and pray over him and lay hands on him before he could be a legitimate preacher of the Gospel; that person must be commissioned by the instrumentality of men, who could say of himself that he was “an Apostle not of men, neither by men.” I cannot leave the evidence of Scripture without observing, that it is the more striking, because the notices of a divine commission are not formally made, but occur incidentally in works devoted to other purposes. And the same observation applies to the works of the Apostolic Fathers*, where we find that ‘they speak constantly as if they who ministered had received a regular commission to minister†,’ and that Clement‡ especially takes this commission for granted, and expressly mentions that the Apostles before their death provided for the succession of the ministry.

* See note.

† See note.

‡ See note.

The argument then stands thus. We find what we conceive to be an express commission to the ministry given by Christ, we find that it was so understood by the Apostles, that they acted on it, that they ordained men to the priesthood wherever they went, and in order to provide for the extension and continuation of the ministry, gave to certain more exalted officers the same power of ordination in addition to the other privileges of the ministry, that they speak of these privileges as the gift of God, but that they speak of them as bestowed through the instrumentality of man. We turn then to ecclesiastical history. And of all points we can find none more clearly established than those which are here necessary. For, first, it is quite undeniable that in every known Church, from the very age of the Apostles to the time of the Reformation, not only has the ministry been continued, but that especial and higher class of it, the essential characteristic and distinction of which it is to confer the commission, has been continued also*. And, next, it is equally clear that in no Church from the Apostles' time to the Reformation, is an instance to be found (unless publicly reprobated and condemned,) where any man has presumed to minister in the

* See note.

Church of God without receiving his call from the higher class of the ministry set apart for that purpose *. I do not weary you with alleging the specific proofs of these assertions, for they are to be found in every common treatise on Episcopacy. The same arguments and instances which show the Apostolic institution and perpetual continuance of the Episcopal order, show at the same time the belief entertained of the necessity of that commission for the conferring and continuance of which the order mainly exists. We have sufficient proof then that there has ever been in the Church a class of the priesthood instituted chiefly for the end of perpetuating the commission; and we may well ask, why it should have been so, but from the persuasion derived from the founders of the Christian Church, that in that Church, he who teaches without God's authority can be no teacher, and that the laity, or the civil magistrate, have no more power to make a priest, than to institute a new Sacrament. It is true that the priesthood cannot exhibit in a tangible form the seal of God to their ministry, but it is true also that if any proposition be capable of historical proof, there is an abundance of such proof, all the proof in short which the universal

* See note.

voice of history and of tradition in all ages can supply, that the Apostles of Christ never dreamt of any teachers but those called by the original authority from God *. And it may, I think, be well to observe here, that the ground on which we have been arguing is the only safe ground for considering the question of episcopacy. To argue the necessity of the episcopal order merely because it is an Apostolic institution, is to argue it on very insufficient grounds, for many Apostolical institutions might be, and doubtless were, of a temporary nature †. But when we know that the episcopal order was instituted by the Apostles with the power of conferring the commission, and that no other order possessed the power, the intention of the Apostles as to the continuance of the order is proved by the consideration on which we have been dwelling ; namely, the permanent necessity of a commission, and the impossibility of any man's becoming a minister of God without it. The same consideration, even without historical evidence, is a sufficient proof of the uninterrupted succession of the episcopal order ; for if no man was admitted to minister without a commission, there must ever have existed those who had the power of bestowing it ‡. It is on the authority

* See note.

† See note.

‡ See note.

of this uninterrupted succession alone that any one of us can presume to act as ministers of God, for if that succession had ever failed, no *earthly* power could have restored, what no earthly power had given *.

But while we thus advocate the divine right of the priesthood, we must not be accused of the absurdity of contending for any divine appointment in the details of Church Government. The Church, while it retains the main points, the ministry and the Sacraments, according to the appointment of God, must, like all other societies, have the power of ordering its own government, and making such changes in minor matters, in judging, for instance, where the right of legislation, or of inflicting punishment shall be lodged, as may appear essential from the changes of society and of situation †. The institution of the society as a visible body by its divine Head, gives it that power, and makes its regulations obligatory on the consciences of all its members and ministers. As a familiar example, we may observe, that although the commission given to a priest would *qualify* him to minister to all men, in all places, and all times, yet in this realm the

* See note.

† See note.

wisdom of the Church has decreed, that for the sake of good order and quietness, our ministrations shall be confined to definite places, and a definite flock ; and no individual can, without disregarding every call of conscience, transgress these regulations of the society to which he belongs, and under the false pretence of possessing an authority instead of a qualification, take on him the task of teaching and preaching in places and societies, which belong to other men *.

Let us now return to our former business, and enquire into the objections urged against the divine commission. Let us enquire first, why *Reason* should suggest any doubt, and any difficulty here. Is it that man is too weak, and too infirm, to do God's work in the world ? But is it more difficult to believe that he should have lodged the right to speak his will with living man, infirm as he is, aided and corrected by Scripture, than that he should have committed it to Scripture alone, subject to all the corruptions, and alterations, and misconceptions, of that very human infirmity, and that very human perverseness, whose effects appear so alarming ? Or if God can give grace through the sacraments, consecrate

* See note.

even inanimate things to spiritual purposes, and make them the means of eternal salvation, are we to think that man alone cannot be made subservient to his designs, or effectual in attaining the ends of his grace *? If again, a Revelation be not incredible, if a Revelation must confirm the dictates of Reason as to our weakness and corruption, if it must, in order to address itself to our acceptance, offer remedies for our weakness, and cure for our corruption, why is it incredible that God, who in other cases obviously uses human agency for the effectuation of moral objects, should use it also, obviously adapted as it is for the purpose, in this highest and best of all of his dispensations? But can any proof be alleged against us? Does Scripture declare that men shall have no authority to bless in Christ's name, does God any where declare that it is presumptuous in man to pretend to do so, and inconsistent with his honour to bestow his graces through human hands, and that all are to be received immediately from himself? Need I remind you, that they who so think must not apply to the Old Testament at least; for there they find only the express institution of a priesthood, and the severest punishment for those who presumed to take it on

* See note.

themselves ; there they will find a command to Aaron and his sons to bless the people, and an express promise that God's blessing should follow theirs ; there they will find that God would not heal sickness, till supplication had been made by an human minister *. But I need not proceed on this ground ; for assuredly they who contend against the priesthood, will never appeal to a book, which, like the Old Testament, never touches on the subject of dispute, without refuting their arguments, and negating their assertions.

But the real and capital objection to the notion of a commissioned Priesthood, arises, in fact, from the extent of the powers which it is supposed to claim, and which, in a corrupt Church, it did claim. Men feel a repugnance to believing that others, as infirm and as sinful as themselves, have a power to bless or to curse, to reconcile sinners to God, or to pass sentence of condemnation on them. They contend, on the one hand, that God alone can see the heart, and that by the heart alone can man be judged ; on the other they urge, that the sentence must be passed by one who can be moved neither by passion nor interest ; and that such a character can apply to God alone.

* See note.

It would seem, indeed, (for it were idle to speak with positive certainty of the Proteus-like faith of the Roman Church, which contrives, with admirable ingenuity, to escape the firmest grasp, to elude the most entire conviction, to deny its old shape, and assume a new) but it would seem, if we may believe some of the declarations of Bellarmine *, that it is a doctrine of the Church of Rome, that no penitent on earth can be absolved without the Priest's sentence, that that sentence really *takes away sin*, and thus that it is necessary to salvation. But these doctrines are not to be charged on us. God only by himself forgives sin; 'who cleanses the soul from inward blemish, and looses the debt of eternal death †.' We claim only a power of a different kind as far as regards the eternal punishment of sin. It is our business to declare the conditions on which God has been pleased to remit sin; and it is our duty, and our privilege, for the comfort of the penitent and returning sinner, or the timid and dispirited Christian, to declare to them when the conditions are fulfilled, and so to absolve them, by assuring them of God's gracious pardon in heaven to all penitents, and of his satisfaction, as far as outward tokens can warrant, with theirs. Yet even to this

* See note.

† See note.

limited exercise of power, the same objections, with respect to the natural imperfection of Priests, are urged. But be it remembered, that all the means of grace, all the ministrations of the Gospel, all hopes, all promises, all threats, whatever concerns man's salvation, is all conditional, and can only be effectual when attended by such circumstances as God requires. The agents and instruments in short are earthly; the being for whose sake all is done is earthly too. All is imperfect, and so all is conditional. Christianity conveys no infallible salvation; the Sacraments no infallible grace; it depends on the heart of the receiver, whether the grace they may convey be conveyed or not. They may be received by the unworthy, or the hypocrite, and thus prove a curse when they were intended to shed a blessing. And so of the power of blessing, of absolving, or condemning, given to the ministers of God. They may be deceived, because they are men; and the hypocrite may assume to them the appearance of a Christian; and they may pronounce a blessing on earth which will never be ratified in heaven. But who would thence argue, that the blessing, which they pronounce, by God's leave and command, when they are not deceived, and when the ordinance has its free course, will not be ratified? Again, the Minister of God may be unworthy,

and may pronounce from passion, or interest, a sentence which, in the fear of God, he would never pronounce, and which will be overturned by God his Master. It is required that he who pronounces this absolution, he to whose earthen vessel this treasure is committed, should guard it with all the care and anxiety which so precious a deposit requires; that he should never allow it to be polluted by any admixture of an earthly or carnal nature; that the pure and living water should not be defiled by the turbid stream of passion or revenge, nor by the yet more sordid dregs of interest or avarice. And if these conditions be not observed, the conditional sentence is null and void; yet its nullity, when its conditions are absent, can be no proof of its nullity when they are fulfilled.

The last point which it is necessary to bring under your notice, as immediately connected with the objection I have just noticed, and as enabling us to state in what the commission of the ministry consists, is the railing accusation often brought by vulgar and ignorant minds against the words, 'Receive the Holy Ghost,' used in our Ordination Service. The reader of Scripture need not be reminded how often by *the Spirit* are expressed the ordinary, as well as extraordinary gifts of the

Spirit : and, among others, that very authority and power which is given men in the Church to be ministers of holy things. He then who gives this power by God's permission and command, may justly use the phrase we speak of, and feel assured, that he bestows such power as Christ has endowed his Church withal ; such power as, in the words of Hooker *, neither Prince nor Potentate, King nor Cæsar, on earth can give. For as the object for which the Ministry is instituted is to carry on the dispensation of grace which has been the great object of God's providence ever since this lower world was created, which his wisdom had decreed before its foundations were laid, for which the Son of God was incarnate and crucified, and the gifts of the Spirit were spread abroad on mankind ; as, in short, it is our business to preach the saving truths of the everlasting Gospel, to declare the conditions of pardon, to offer the means of grace in the Sacraments, to comfort the penitent with the assurance of forgiveness, and by every method which zeal and piety can suggest, to procure the salvation of souls, so we may be assured that that Master who lays the burthen of the ministry on us by those words, by those words so connects himself with

* See note.

it, that we shall assuredly receive from him the assistance*, 'the aid, the countenance, and support we require in all that we faithfully undertake in the discharge of our office. Knowing, therefore, that when we receive ordination, we receive also the present assistance of the Spirit, partly to guide, direct, and strengthen us in all our ways, and partly to assume to *itself* the actions which belong to our place and calling, in order to confer a higher authority on them; can we either hear the words at the solemn hour of our admission to the Ministry, or recall them to our minds and reflections without a strong and triumphant feeling of exultation and joy? Remove what these insulted words imply, and what have we wherein to glory? But now since that blessed Spirit which our Saviour gave at his first calling of mankind to his ministry, concurs with spiritual vocations through all ages, we have for the very least of our duties that to dignify, to grace, and to authorize them, which no other officers on earth can challenge. Whether we preach, pray, baptize, communicate, declare God's wrath or his forgiveness, as stewards of God's mysteries, our words, our judgments, and our deeds may, while our hearts and hands are holy, be guided by him,

* See note.

and so be his, rather than ours.' A truth so solemn and so awful, that if it were unfeignedly believed, the Church of God would ever be what it ought to be, without spot or blemish of neglect or sin. For who would carelessly bestow, who idly use, who lightly value the gifts and graces of the Spirit of God ?

May God grant to such of you, my younger brethren, as are about to enter into his service, the spirit of wisdom. May he possess your minds with just and elevated views of the privileges and gifts he bestows on his Ministers, and thus prepare you for the awful duties, the serious responsibility, the anxiety, the toil, the difficulty of your office, that so having done your share in the perfecting of the Saints, the edifying the body of Christ, ye may finish your course with joy, and enter into your Master's rest.

SERMON III.

MALACHI II. 7.

The Priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of Hosts.

I HAVE endeavoured, in the preceding discourses, to set before you the proofs ever deemed satisfactory, by those who recognise the truth of the Scriptures, that God has been pleased to institute a ministry in his Church, and to give it the sanction of his authority, and the promise of his assistance. Let us proceed to enquire, how the facts which we have established ought to operate on those who either are, or are about to become public teachers, under the authority so given. And the one great consideration which addresses itself to their notice is this; that God, who has chosen to work by human agents, knows their strength, as well as their infirmity; their capacity, as well as their imperfections; and that while of his goodness he will pardon, as well as supply

the inevitable wants and deficiencies of his chosen agents, he still, in the knowledge of their natural powers, and of the effects they are capable of producing, relies on the exertion of those powers to their full extent. To say, indeed, that God works by human means, is only to say, that he intends those means to effect all that they have the power of effecting.

In the dispensation of the Gospel then, he who is called to the work is to feel this awful truth pressed on his conscience, that whatsoever his hand findeth to do, whatsoever his natural gifts, whatsoever the advantages already acquired, or still within his reach, will enable him to perform, that he is to perform with all his might. For he has no longer the promise of that extraordinary assistance which attended the first chosen preachers of the Gospel; his work is to be done by the gentler influences of the Spirit, working with his natural or acquired gifts. And so he is bound by every tie of conscience, to extend and enlarge his faculties, and to use them when so extended and enlarged to the promotion of that service to which he is called. Our subject then naturally divides itself into a consideration of the means to be used by the teacher, to qualify himself for the discharge of the duties expected from him, and

of his practice of the duties themselves. We shall devote ourselves to-day to the first of these considerations, and endeavour to show you the solemn obligations of the minister of God to thought and study, as the indispensable and the best means (I speak now of mere human means, not of the assistance of God, to be obtained by prayer,) of qualifying himself for the discharge of his duties. I shall urge the obligation by setting before you the difficulties of the task, the knowledge necessarily required, and the mischiefs necessarily attendant on an incompetent share of it. And I enter on this subject the more anxiously, first, because in some works on the pastoral office, very justly recommended to your notice, the necessity of patient and continued study is not, I think, duly appreciated * ; a remark which it would not become me to make, were not the opposite view which I urge on you sanctioned by some of the greatest of our divines, men as much distinguished by the fervour of their zeal and the activity of their exertions, as by the depth and solidity of their learning †. But I am the more anxious on the subject, because I fear we pass not too harsh a censure on many who enter the Church if we say, that they consider the slight pre-

* See note.

† See note.

paration, which alone can be made previously to ordination, as the only preparation that is necessary, and that they deem the qualification thus acquired sufficient to render them able ministers of the New Testament.

Let it not be thought, on the other hand, that I seek to represent learning as the only, or even as the *first* qualification of a Christian teacher. The *first* qualification of such a teacher, is, beyond all controversy, a fervent spirit of love to God and to man. In that love the foundation of all ministerial usefulness must be laid; and without it, all the learning and all the eloquence, ever possessed by man, will be vain and unprofitable. But I seek to impress upon those, who, under the influence of such a spirit, are about to become ministers of God, that they are bound to aim at the possession of every acquirement by which they can promote the cause of their Master; and I desire to show those who are about to enter the ministry with a careless and indolent mind, that the knowledge necessary to every minister who is not a disgrace to his order, will require a long-continued and patient course of study,—a consideration, by which I would fain hope that they may be either roused from their fatal lethargy, or moved from their evil purpose.

Let us then consider the young minister as having received that call which is to devote him to the service of God. As far as any thing external and without himself is concerned, nothing more can be done, nothing more is to be done on earth to enable him to obey the call he has received. But because nothing more without himself is required, it is a fatal error on his part to think himself therefore fully qualified for his office, and to dream that his own task of preparation is accomplished. True, he has received the commission which makes him an ambassador for God; he may enter on that awful task of conveying the tokens of reconciled justice and atoning love to the sinner; he may stand by the dying bed and promise mercy or threaten woe, he may be for the people to Godward; and where the Christian heart is filled with hope and joy in believing, the Master who has promised to be with his Church to the end of the world, will not allow the unworthiness of the minister to destroy the efficacy of the sacrament, but will make the means of grace effectual and the hope of glory sure *. But in the flock committed to the young minister, how few are thus prepared for that part of the work of the Church, how many are lost in indif-

* See note.

ference, or in the deeper gulph of sin! How shall he rouse the one, and reclaim the other? Where shall he find a voice that shall speak to the sinner's heart, or strike on the dull cold ear of careless sensuality? This is, indeed, the work which he is called on to do, and the instruments for performing it are placed in his hand, if he has the skill to use them. What could God, while he works by human agents, do more? what which he hath not done? 'God will exert his action, but in concurrence only with the teacher exerting his *.' His grace will go with the minister, but will not force him on, who cannot, or will not go by himself. The means of grace, the seal of pardon, the sure promises are all entrusted to his keeping, but how shall he reach them forth to them who have no desire to receive them, if he himself, the Lord helping him, cannot inspire them with that desire? And how shall he be able to do that holy work, if he be neither able to teach nor willing to learn?

But able to teach, except in a limited degree, at that age, and with such brief time for preparation, he cannot be. For it is a great work, and a perilous office. The priest's office lies among mankind,

* See note.

and his object is their liberation from sin, and from its penalty. But he who desires to dissuade men from vices, must lay his general foundation indeed, in the evil nature and consequences of sin, but must found his dissuasive very much on the peculiar temper of individuals. He must study their dispositions, and in the countless variety which presents itself, he is to be able to deal with all; to judge when the threat of vengeance is to be held forth, and when the hope of mercy proffered; what hearts require the fear of the law, and what will be softened by the gentle voice of the gospel; he is to deal with the careful and the careless, to inspire into the timid all the uncompromising firmness of the Christian law, into the violent, all its gentleness and love; to purify the grossness of earthly passion in the sensualist, and to awaken the fervour of heavenly love in the cold and heartless disciple of the world *. He must condescend to ignorance, and compassionate infirmity; he must be wise with the wise, and weak with the weak; in a word, he must be all things to all men. For his is the hardest of all tasks; to counteract prejudice, and subdue passion; to make men resign the present gratification of their fondest wishes, for distant

* See note.

and future expectations ; and to teach them that truth which at first they are unable, and ever continue unwilling to believe. My brethren, who is sufficient for these things ? I ask you if these powers can be acquired by him who does not strictly and fully comply with the Apostle's charge, to meditate on these things, and give himself wholly to them ? I ask you if any share of them will be gained by him who considers his task done when holy hands have been laid upon him, and who neglects to stir up the gift which was given by their imposition ? I ask you if his youth will not be despised, and if it does not deserve to be so ?

These difficulties, however, which I have enumerated are to be avoided, these qualifications I have spoken of are to be gained by careful examination of our own characters, and those of other men, by patient thought, and reflection, and prayer, rather than by study. But the careful study of other men's characters, and the earnest and diligent examination and correction of our own are not enough ; these are the *means* only by which we are to enable ourselves to fulfil our task, and to teach the truth committed to us. For be it remembered that we are not to teach our own wisdom, nor be guided by our own knowledge, that we

are to teach Christianity and that only, and that before we can teach, we must learn. It is said, indeed, in reply, that Christianity is so simple, that it can require little learning; that Christian truth amounts to this only, that we are to be holy here, in order that we may be happy hereafter. But it is a gross fallacy to infer the simplicity of a proposition, from the simplicity with which it can be stated, and to lay out of the account the wide and difficult considerations which it may involve*. Are we to be treated for ever like children of a larger growth, and to be restrained from a knowledge of those truths which Scripture itself sets before us? Are we to forget that every man who knows any thing, knows that of himself he cannot be holy, and that therefore, in that requirement of holiness is implied and involved at once an opening of the whole scheme of redemption, decreed from the beginning, foretold in Prophecy, prefigured in the Law? Is this to be received at once without enquiring into its grounds, or examining the evidence for its truth? But such an enquiry is hopeless for a large body of mankind, though a knowledge of its results is indispensable. The enquiry itself must be made for them. And here is the first part of the

* See note.

teacher's task. He must set before the people the nature of the faith required, the practice enjoined, the salvation proffered. But who that remembers the extent and the difficulty of the subjects involved, the consideration of God as a moral Governor, the vindication of his ways to man, the nature and the consequences of his attributes, the existence and extent of the corruption of man's moral being, and the nature of the remedy provided, who, I say, will tell us that these things are easy? Who that remembers that now we see through a glass darkly, and remembers too the propensity of our poor nature, to be for ever dazzled by false lights, ever misled by fancy and ever seduced into partial views of truth, who that knows the dangers of error to ourselves and others, will bid us go 'sounding on our dim and perilous way *,' without every assistance which the wisdom and knowledge of other, and earlier, and wiser men, can bestow †?

But alas! it is little to avoid error ourselves, we are bound to correct it in others; bound by our duty to God, and to those whom he has committed to our charge. Well, indeed, has it been said, that in these days our fate is like that of the

* See note.

† See note.

rebuilders of Jerusalem ; with one of their hands they were to work in the building, with the other to hold a weapon of defence *. Look, then, I beseech you, at the conflict and storm of religious opinions ; at the facility with which error, as we believe, most pernicious, is generated ; the zeal and earnestness with which it is propagated. Look, (if it indeed be necessary to add any thing of a temporary nature to arguments which, resting on the imperfect constitution of man's nature, are as enduring as he is,) look, I say, to the present diffusion of superficial information, mistaken by the wretched weakness of enthusiasts for a general increase of real knowledge ; look at the pitiable combination of vanity suggesting the examination of every subject, however deep and difficult, and of ignorance, on every subject involving itself in error and mistake. Look, again, to the corruptions of primitive truth, the stains on her fair beauty ; look to the activity and virulence of open or insidious hostility to all religion, and remember that it is our task to defend religion in all her extent against the ingenious sophistry with which error is insinuated, the hardihood with which evidence is rejected, the doubts with which the genuineness of Scripture is as-

* See note.

sailed, and the perverseness by which it is misinterpreted. See then at once how wide a field of necessary knowledge presents itself. We are appointed to teach the faith deduced from Scripture by an especial Church*, and we are therefore bound to ascertain what that faith is, and to rescue ourselves from the misrepresentations of adversaries, who impute to us opinions which we do not hold, or conceal those which we do. And this must be done by a painful and careful examination of the writings and opinions of the founders of the Church, and by a far, far more careful examination of Scripture itself†. Handed down to us from distant ages, and written in foreign tongues, how shall we excuse ourselves if we neglect, in some degree, to make ourselves masters of its criticism and interpretation; so that on the one hand we may be able to admit or refute on solid grounds the arguments which impugn the genuineness of any part of it, and that on the other we may not be misled by an ignorance of the real principles of interpretation, into folly and falsehood. But these principles cannot be gained without the study of other authors, and no such study can be too extensive‡; nay, this one word, *Interpretation*, of itself, implies as it were, an encyclopædia

* See note.

† See note.

‡ See note.

of knowledge, a knowledge comprehending the most entire, and most familiar acquaintance with the history and customs of every ancient nation. Nor even then is this part of our task accomplished. In the certainty that, as the water which first rises from the spring, is clearer than that which in a lengthened course has mixed itself with the soil of the channel *, so the first ages of the Church were the purest, we must hardly acquiesce in any interpretation of Scripture doctrine till we know whether it has received a sanction from the voice of the Primitive Church ; a knowledge which cannot be gained but by long and extensive study †. We must, indeed, as our Saviour himself has told us, if ‘ we are scribes instructed into the kingdom of heaven, be like the householder which bringeth forth out of his treasure things new and old ‡.’

Need I add to what I have said ? Need I tell you of the time and attention irresistibly claimed by the study of the evidences of Christianity ? Need I tell you with what zeal and earnestness you must undertake the study of moral and practical divinity, of the piety required by the Christian law, the duties and the holiness it enjoins, and

* See note.

† See note.

‡ See note.

the motives by which those duties and that holiness is to be enforced? Need I remind you that all these acquirements will be in vain, all the benefits of your knowledge lost, unless you possess also the art of communicating with plainness and simplicity, but with earnestness and fervour to others, what you possess yourselves; and that this is an art which cannot be gained but by patient study and constant imitation of the best models*? Need I ask, if it be possible for you to approach even the imperfect standard I have set up, unless in the fullest meaning of the Apostle's words you 'give attendance to reading †?'

The standard is indeed a low and imperfect one; I have brought to your notice the very smallest portion of knowledge necessary for a minister of God's word, only that, without which his flock, if not misled, or led at all by him, will be ever misled by the ignorant enthusiast; only that, without which even the superficial information so generally spread will triumph over him, and the wretched and contemptible teacher will be disgraced by the superior information of the taught ‡. Would to God that the danger and the disgrace of incompetence were more distinctly perceived and

* See note.

† 1 Tim. iv. 13. See note.

‡ See note.

warmly felt ; that it were oftener remembered whose word it is that ‘ the priest’s lips are to keep knowledge, that the people are to seek the law at his mouth,’ that he is bound by every tie of duty to them and to God, by every solemn motive of love to mankind in general, and of especial tenderness to that flock whom he has undertaken to nourish with the bread of life, and by every motive of fear for himself, to gain and to give that light for which they look up to him.

But in this, as in similar cases, men too often deceive themselves by evading the question of absolute competence or incompetence, and making it far too much a matter of degree of ability ; and they calm their consciences by thinking that they possess a share at least of the qualifications required. Whether in the Church, indeed, or out of it, men are apt, in estimating their own fitness, and the duties required of them, so extremely to exaggerate the one, and diminish the other, that many whom an impartial observer would pronounce disgraceful and mischievous, would feel genuine and unaffected surprise if their competency were called in question. And this observation applies far more to the Church than to any other profession ; for the effects produced by a due discharge of duties imposed on other men, are visi-

ble, and the result of their neglect is visible also ; they relate to external things, and live and die with them. The good or the evil we do lives after us, indeed, and after those to whom it is done ; but it is rarely visible, it relates to the spirit, and meets not the carnal eye of sense. The outward signs of peace and comfort may be seen, where an idle and incompetent priest has been the cause of destruction within ; and so we are deceived, and so we deceive ourselves into the belief, that while we discharge the external part of our office with decorum, and comply with the requisitions of the law, all is well. We cry peace, when there is no peace, and give ourselves up too often with a careless confidence to any pursuit, and any employment, but those of our profession.

I have been speaking so far to *all* who are about to enter our holy profession ; not especially to those inclined to study, not to those endowed with any peculiar gifts or graces of the intellect. I have spoken of necessary knowledge only, and of endowments which are to be expected from every Minister of the Gospel. But I cannot refrain from adding a few words on the dignity and grandeur of the study, on the irresistible claims which it possesses to the devotion of the mightiest

talents and the richest endowments, from its intrinsic character, from the extent of the research to which it leads, from the grandeur of the objects it investigates, and from the permanent elevation of the intellect through the knowledge it bestows. For we are destined too often to hear a cry and a clamour of a different kind. We are told that these studies are old, that they go over ground already so often trodden, as to leave no scope for talent, no room for discovery ; that they confine the powers of the mind, capable as it is of higher flights and nobler darings, of assisting the march of intellect, and the progress of knowledge. In a word, Divinity is not *Science* ; this is the head and front of its offending, and this is at present an offending hardly pardonable. But why this unnecessary warfare, why this unreasonable comparison of the general with the particular, this unjust depression of the superior before the inferior ? Why is it not seen, that the charge which the votaries of science bring against our study, of confining the views and degrading the faculties, may be far more justly directed against their own ? True, indeed, it is, that science, in her *highest* estate, has been, and may be, used to elevate the mind from a contemplation of the works of God, to the contemplation of God himself. True it is too, that in her *highest* estate she

educes and exercises some of the most valuable faculties of the human mind. But of those who devote themselves to science how few can boast this happy result, how few rise beyond the mere congestion and arrangement of facts; and how many, therefore, may pass away from the world with half their faculties undeveloped and dead? They have been at best instruments, mere instruments, for promoting the march of intellect; but what has been the march of their own? They may have accelerated the progress of knowledge, so called, but what knowledge have they acquired for themselves? Intellect and knowledge are not the joint stock of the world which every one is interested in augmenting. Mankind, as a class, can be elevated only by the elevation of every individual whom it embraces; and we mistake miserably if, in the desire of promoting the progress of light and knowledge in the world, we do not lay the foundation in the progress and elevation of our own intellects.

Such a progress, we assert with confidence, is the effect of the study of Divinity. In the mighty round of knowledge which it embraces, what is introduced which does not for its own excellence deserve admission, which does not of its own nature tend to exercise and elevate the

faculties, and to pour on them the light of permanent and precious knowledge? Where does Divinity lay its foundation but in the loftiest speculations, the being and attributes of God, and his moral government of the world? What is its proper province but the mind of man, its nature, the laws by which it is guided, its strength and its weakness? Where does it look for proof of the superiority of the moral system it inculcates, but to the study and contemplation of all that the wise and great and good, the philosopher and the moralist of other times have achieved by the light of unassisted reason? I should insult you by offering any proof, that intimately linked as the history of religion is with the history of man, the most intimate knowledge of history is an indispensable requisite in the formation of a great divine; and that his character is equally incomplete without an extensive and intimate acquaintance with several of the languages of the ancient world, a research into their analogies and their formation, or, in other words, into the laws of human thought. Thus, then, of all men, the divine is perpetually conversant with those deep and mighty questions which, if here below, they have received no solution, and admit none, have ever exercised, and formed, and strengthened, the minds of the greatest and wisest of mankind.

Literature sheds forth all her stores and all her refinements for him; and science herself is not beyond the pale of his research. Whatever strength the mind can receive from perpetual exercise and devotion to the most difficult and laborious study, whatever refinement it can obtain from converse with the loftiest thoughts, the purest minds and the sublimest writings, that strength and that refinement is ours; ours is the study to which the great and wide universe alone sets the limit, and which grasps within itself all the perfections and dimensions of human science*.

Who then shall presume to say that this study retards the growth of man's mind, and so prevents the fairest flower of God's earthly garden from blossoming into the perfectness of beauty? Who shall disparage that study which exercises, exalts, strengthens, and purifies, and which has for its end the conduct of an immortal soul to a state of enjoyment adapted to its requirements, and as immortal as itself? To him who believes that the grave is the last house of that spirit which animates his ever-wasting and perishing body, I appeal not; but to all who believe that

* See note.

beyond that house there is another not made with hands, be the blessed conviction produced in him by the influence of Revelation, or the light of reason, be he believer or unbeliever, I do appeal to judge in the controversy, whether any scientific study, any study of that matter which must die to the passing Spirit, even if itself were eternal, can be comparable to that higher study which directs all its efforts to the improvement and exaltation of the undying spirit itself. But to the Christian I appeal yet more strongly, and ask of him, if the Bible be the Word of God, if Christianity be no fond dream of man's imagination, if it alone contain the germs and seeds of eternal and unperishing truth ; whether it is not more, yea far more important than the knowledge of those forms and laws of matter which, by the very decree of the Wisdom to which they owe their being, are to perish with the world to which they relate. And so I call on all and each of you who are about to enter our sacred profession, and whom God has raised above your fellows by superior powers and superior energies of mind, to remember that, as you are called on at your admission to God's service, ' to lay aside the study of the world and the flesh, and to be diligent in prayer and in reading of the Holy Scripture, and in such studies as help to a knowledge of the

same *,' so the importance and the grandeur of the study required of you increases the obligation, and deprives you of all possible excuse if you neglect the promise you have made.

Let me venture to address the same exhortation to those among my hearers who are already numbered amongst the Ministers of God, with that unfeigned humility which alone can become me, but with that plainness of speech which also becomes a Minister of the Gospel, wheresoever and whensoever he exercises his high and holy office, and which authorises him to address the word of admonition and exhortation to all men, how much soever his superiors, be it in talents or in learning, in all the natural and all the acquired gifts and graces of the intellect. Let me, I say, address a solemn exhortation to all who are fixed here as members of our sacred profession, frequently to call to mind the solemn obligation which lies upon them to make the study of that profession their first and main object in life. And I urge this duty on them by every serious and solemn obligation which can affect and almost overwhelm the mind of man. First of all, and chiefest, although not engaged in the active duties

* Ordination Service.

of their function, they too have made the same vow to their heavenly Master ; they have received the same powers, and are sent forth with the same commission as their brethren whose lot it is to bear the burthen and heat of the day. And so they are equally bound to carry on the Christian combat, to promote their Master's cause, and do God's work in the world. In the world, indeed, in one sense they cannot do it ; their light cannot shine before men in the daily discharge of the pastoral duties of the minister of God. But they are, therefore, the more bound to glorify that Master whose service they have chosen, in the only way still open to them, by rendering themselves really masters in Israel, mighty in word, in thought, in knowledge, ever ready to confute the gainsayer, and to join their brethren who are busy in tending the flock, in the toil and danger of keeping away the wolves from the fold.

This is the first part of their obligation, common to them with others, from the nature of the service they have chosen. But as they enjoy especial advantages, so from those advantages there spring up corresponding obligations ; if less weighty than the first, too weighty for them on whom they lie to escape. The temporal advantages they enjoy

were bestowed that here there might ever be schools of the prophets; that here, at least, many of God's ministers might be saved not only from the severity of labour, which ever attends the due discharge of the pastoral office, but from those harassing and spirit-breaking conflicts with evil men and evil minds, which waste the time, embitter the happiness, and disturb the mind of God's servants in the world; that they might give themselves wholly and unreservedly to the study of his word, of all that can illustrate his counsels and dealings with mankind, and enforce those commandments by which he seeks to promote the well-being of his creatures. I say not that all the advantages are on their side, for God, who by an ever-operating system of compensation, affords to all, if not equal, yet sufficient means of happiness and usefulness, bestows, we doubt not, on those who are engaged in the arduous conflict, some aids, which they who require them not, enjoy not. Nor are we less firmly persuaded that the necessity for the constant exertion of mind and thought, creates or calls into action the powers it requires. But chequered as active life ever is with trouble and affliction, torn and wounded as the hearts of the parochial Clergy who are engaged in it, must therefore be, by many sufferings, many disappointments and many fears,

more especially in their domestic and parental character, it cannot be denied that they who have given no hostages to fortune, enjoy here, in a far higher degree, the repose, the leisure, and the facilities, so advantageous and desirable for study. Such then being the design and such the advantages of these institutions, what question can be raised as to the duties to which they give rise in those who enjoy them under such conditions as I have described, sometimes expressed, and always implied? What question, that every secular study, and every secular pursuit, even that least secular of all, the instruction of the young men of the country in all that can adorn them in their characters as men and Christians, must be undertaken only in subordination to studies and pursuits of a higher class and character; only so as to enable you to keep your ordination vow, and do your duty to your peculiar station, to your profession and your God?

Although I have thus ventured to set before you the general necessity for study in the clergy, it would be a great height of presumption to venture here to point out any especial plan. But one single recommendation to the student I trust will not be deemed improper; that at least in recommencing his studies after ordination, he should

discard those compilations and abridgments *, which are too much in use among us, and which, though perhaps the necessary milk for babes in theology, are assuredly not the meat for strong men. Be persuaded to renounce the trifling convenience of having a variety of information, culled from the most remote quarters, thrown into one undigested whole. Be persuaded that the page the fullest of facts, is very far from the fullest of information ; that there is no royal road to theology ; that proficiency in that most extensive and lofty of all sciences can be attained only like proficiency in any other study, by individual labour and thought, not by resigning our judgments and our faculties to the first compilation which may fall into our hands. In illustration of this remark, it may be observed that, if we seek rightly to appreciate the nature of our religion from its effects, the widest study of ecclesiastical history in its original sources is more especially indispensable. So alone can the general character of its disciples be understood ; so alone can we learn to despise the partiality and prejudice of the infidel historian, and the vulgar jest of the cold divine †, who instead of lamenting that inferiority of man, which prevails, alas ! over the brightest and best

* See note.

† See note.

of our race, have raked together every fault, every infirmity, and every vice of the early Christians, and sought to represent this mass of folly and of weakness, as the product of Christianity, and the usual rule of life of the most distinguished of the primitive Christians, not, as it really was in the majority of instances, the melancholy exception to lives of Christian virtue and general utility. Again, by such a study alone can the truth in controversy be known, and not by the adduction of particular passages and disputes upon them. Where, for example, shall we find the true answer to the question as to the primacy of the Roman Pontiff, but in the general voice of history, which must know the fact, and cannot conceal it? It is not by a refutation of the noted phrase of Irenæus, or other insulated passages in the fathers, but from the general tenor of their writings, that we shall establish the fact, that though there were as many monarchies in the Church as there were metropolitan sees *, one general monarchy was never known.

I have intruded already too long on your time or your patience. Yet let us not part without remembering with what feelings we are to acquire,

* See note.

with what feelings we are to use the treasures of priestly knowledge of which I have spoken. Although we preach the Gospel, although we preach it in the full maturity of every kind and degree of knowledge which can adorn our profession, although the clear and convincing argument, the fruit of long and patient research, be set forth in the persuasive garb of the highest eloquence and the warmest fervours, we have nought to glory of. That lesson of humility which is to be repeated to every man in the pride of his heart, belongs to us, and to our calling, most of all. We have, indeed, nought to glory of that we can do in the salvation of souls. It is His work whose Spirit goes forth with us, and speaks through us to the heart; our share of the work is only too often to quench His gracious influence by our coldness, and stop the genial current of grace in its full course, by our insufficiency, and our indifference. Our best knowledge and our brightest eloquence are the instruments by which He works, but it is He, and He alone who is the workman; He alone sows the seed here below, He alone visits it with the genial dew and sunshine, He alone brings it to the harvest-time above. Without Him what were mortal learning, mortal eloquence, and mortal zeal! Without Him how vain were all we know, vainer than the tinkling

cymbal, vainer than vanity itself! These, indeed, are the instruments with which it pleases Him to work, and woe be to us if they be not polished and tempered for the work; but woe to us also if for the instrument we desire a glory not its own, or if we assume to ourselves any share of that glory which belongs to Him. Woe to us if in our best and brightest hours, when the blessed work goes on most successfully, we say not from our inmost heart, Not unto us, O Lord, not unto us! if we are not for ever on our guard against the dangers of fame, and the temptations of praise; if charity be not the companion, and humility the mistress of all our acquirements; if we do not remember that earthly knowledge, yea, even heavenly knowledge, defiled and degraded by a mixture with earthly passion, puffeth up, but charity alone edifieth; if we do not humble ourselves with the remembrance of the imperfection of our highest acquirements, and prepare ourselves by something better than even the best knowledge, by Christian holiness, for that time when we shall no longer know only in part, but our glimmering of light shall be swallowed up in the eternal sunshine that shall break upon us.

SERMON IV.

2 COR. IV. 1.

*Therefore seeing we have this ministry, as we have received
mercy, we faint not.*

I AM now come to a part of my subject on which I feel the highest diffidence, and the highest difficulty; for I am now to speak of the effect which the belief in the possession of a divine commission must have on the conduct of those who possess it, and to offer that advice which every minister of God requires himself. But let it be remembered, that here especially my aim and object is to speak to those who are about to take the priesthood on themselves, and to correct the erroneous impressions which too often are entertained as to its nature and the duties it enjoins; to deter the profligate, and awaken the careless, by setting before them the danger of the office they undertake, and the heavy responsibility which they incur. And there are, indeed, many circumstances peculiar to the state of things among us which render such admonitions necessary. The very advan-

tages which we enjoy, and for which we owe such heartfelt gratitude to Almighty God, like all other human advantages and blessings, are not, and cannot be, productive of unmixed good. The early age at which candidates for the ministry are entitled to admission into it, and the peculiar nature of English education, which by laying down the same course of study for all, whatever be their future destination, detains the student in divinity from professional studies, and professional reflection, till almost the time when he is to enter on his duties, must, at least, in some degree, necessarily prevent him from fully weighing the importance and dignity of his profession. Again, after admission to the ministry, the feeling, at least, and the practice of a Protestant and free country, prevent that exercise of ecclesiastical authority which tends to restrain the ministers of God from habits, and feelings, and employments foreign to their ecclesiastical character. There are other circumstances in the nature of our Church which obviously tend to assign to its ministers a distinct station in the world, and by engaging them in the relations of social and domestic life, to mix them up in some degree with it. And from the union of all these circumstances, it too often happens that the prevailing feeling in the mind of the aspirant to the ministry, is,

that he is about to enter into a profession which will rank him with the gentlemen of the country, and place him in a station where, as he may partake in great measure of their habits and employments, so it will be sufficient if he be a partaker, too, in their feelings, and guided by their rule of right. And this is a pernicious and a fatal error. Far, very far be it from us to depreciate, or to undervalue, a character so highly and so deservedly prized, as that to which we have alluded; but we should be guilty of a gross injustice to our own profession if we did not assert, that a Christian priest is a character far higher; and that as he is higher in his objects and employments, so he ought to be animated by loftier views, and guided by stricter principles to a more holy practice*. This, at least, we may assert, and it suffices for our present purpose, that the two characters are widely different in their objects; and that while we are bound to promote at all times an affectionate and friendly intercourse between them, we betray a fatal and a disgraceful ignorance of the nature, the importance, and the objects of our mission, when we condescend to affect the manners and employments which do not belong to it, and endeavour to sink the cha-

* See note.

racter of the priest, in that of the respectable and honourable member of civil society.

For while we believe, and remember that we have received a commission from God, we must remember the purposes for which it was bestowed; if we believe that we are instituted means, we must believe that we are instituted for an especial end; we must look on ourselves as instruments for effecting a given purpose, and we must look on ourselves too as worse, far worse than useless, if that purpose be laid aside or forgotten, or if it be not accomplished through any failure in us. Through any failure in us, I say, for herein do we differ from other means, used by the great Governor of the world for the promotion of his designs, that they are involuntary instruments in his hands, we voluntary ones. We are neither compelled to undertake the task, nor is there any external force which can compel us, when we have done so, to exert the faculties and powers we possess in the performance of it. The motives to such a devotion of our lives and thoughts to the task as can alone ensure its accomplishment, (and that is the point which I shall venture to press on you to day,) must be a remembrance of him who gave us the commission to perform it, of the end for which it was

bestowed, and the account we are hereafter to give.

I cannot, indeed, conceive that any man can entertain a sincere or real belief in the proposition I have endeavoured to establish, namely, that we are ministers appointed by God, and yet not feel that every thought of his heart, every deed of his hands, every wish and every desire are to be turned to the execution of his office and ministry. If God our Father, he in whom we live, and move, and have our being, he who created and redeemed us, called us from nothing, and endowed us with exalted faculties, yea! with a spark of his own immortal essence, if he calls us to devote the very gifts we have received from him to his own service, can we hesitate to lay aside every other care and thought in order to obey the call of our Creator, our Father, and our Friend? If that high and lofty one that inhabiteth eternity, in the execution of his wonderful plan for the good of the human family, has called on us, the creatures of an hour, the work of his own hand, to participate in some sort in the plan, and in our feeble measure and degree to promote the good, must not the honour whereunto we are called of being ‘labourers together with God*,’

* 1 Cor. iii. 9.

absorb every other thought, and hope, and desire? Infirm, indeed, must be our weak and fallen nature, if with such thoughts and views we can mix up the dregs of earthly hopes, the pollution of earthly passions, the frivolity of earthly employments. Low, indeed, must be our minds, and groveling our thoughts, if we think it not 'better to die, than to make our glorying void*,' by sinking from the height to which God himself hath been pleased to raise us†.

Consider, next, the nature of that work to which God has called you; that it is no less than the elevation of a large portion of the human family from the dominion of ignorance and sin, to that higher condition in which it is his will and desire that they should subsist. Look on the sad case of an overwhelming majority of our brethren, destined to toil, as well as pray, for their daily bread; and deprived of the opportunities which we enjoy of cultivating and cherishing the gifts and endowments of that god-like mind, which exalts us above the rest of the animal creation, of purifying the grossness of earthly passion by which its course is impeded, of refining their taste and of exalting their being. See them condemned,

* 1 Cor. ix. 15.

† See note.

as it were, from the moment that existence bursts upon them, to a low and degraded being, condemned to exchange that high exaltation of mental and intellectual wisdom to which man may attain, for the brutal and savage attributes of physical strength; to sink the heavenly in the earthly, and live in darkness rather than light.

But it is not so! God is their Father as well as ours, and loves them with as tender a love as he does us; and the glorious inheritance which he hath prepared beyond the grave, is prepared for all his children. He who, in his wisdom, hath made a world where there will ever be diversities of station, where there will ever be hewers of wood, and drawers of water, hath still provided a way by which they whose lot is here low and degraded, may yet not only *attain* to his heavenly joy, but make themselves *qualified* for the enjoyment of spiritual happiness. It was Jesus who thanked his heavenly Father, that what 'he had hidden from the wise and prudent, he had revealed unto babes in worldly knowledge *.' It was Jesus, who promised 'that they who do his will, shall know of his doctrine †.' It is Christianity which teaches that there never existed a full faith in the divine

* Matt. xi. 25.

† John vii. 17.

word of wisdom, which did not enlighten the understanding, while it improved the heart; that a course of Christian patience and purity subdues the passion and prejudice, which prevent the entrance of wisdom, far more than want of learning or of education, and qualifies the mind for the reception of the most spiritual and exalted truth. It gives not, it cannot, and it need not give the power of transmitting, of explaining, of defending the truth; it is a light which, as it is given to the individual, and is the reward for individual holiness, exists for the individual alone *. It is to be gained by faith, by repentance, and by holiness; and *we* who are God's ministers, are to be the instruments of its attainment, by the patient and persevering inculcation of this Christian faith, and Christian holiness. This is our work, this our glorious calling. *We* are thus made the agents for effecting a blessed change in our brethren, for exalting them from the low and melancholy condition wherein, by themselves, they must remain, and of raising them from almost the level of the animal creation, to the enjoyment and dignity of a spiritual and intellectual existence.

And whose heart burns not within him at the

* See note.

prospect of such extensive utility, such glorious employment? Who, that knows the beauty, and dignity, and glory of the human mind, the image of its Maker, mourns not to see it placed in a situation so fatal, it would seem, to its improvement, so degrading to its powers, so injurious to its excellence? Who joys not like the angels in heaven at the recovery of a lost soul, at the recovery of so many of these chief and first works of God's creation, at their restoration to the state wherein by his will they were to be? Who does not feel that the glory of contributing to that eternal change, of working that immortal good, is far beyond the gratification of earthly glory, or the attainment of the proudest object of ambition? Who would shrink from the work, who decline the labour, who turn away to earthly hopes and employments? What! shall these poor brethren look up to you for light, and will ye not afford it? shall they call to you from the prison-house of ignorance, and will you not release them? shall they ask you for the bread of life, and will ye refuse to feed them?

But ye are called, my brethren, to release mankind from a closer prison-house and a worse captivity than the prison-house and captivity of ignorance; ye are called to redeem them from the

bondage of sin, that tyrant, which by the agency of every foul and evil passion, shuts up the mind against the reception of spiritual truth, and filling it with falsehood, prepares and qualifies it for the abode of misery and woe. You labour, in a word, in the *salvation* of souls; through your voice God speaks to the sinner; you are the ambassadors of Christ, and in his name ye are to pray your brethren that they will be reconciled unto God; that they will earnestly endeavour to avoid an abiding and eternal condition of ignorance, and passion, and misery, and enter into the rich inheritance prepared for them, of knowledge, and purity, and joy*.

And shall one soul lose this rich inheritance through your negligence, through your carelessness be condemned to that everlasting abode of woe? God of his infinite mercy to them, and to you, forbid. To you, I say, for of these souls which are the objects of God's own special care and love, ye are to render up an account to him. It is the prophet's question, 'what wilt thou say when he shall visit thee,' when he shall ask, 'where is the flock that was given thee, thy beautiful flock †?' They are the words of the Apostle which

* See note.

† Jer. xiii. 20, 21.

I call on you to remember, when I tell you that ‘ye watch for the souls of your brethren, as they that must give account *.’ And I ask you, if you wonder at the feeling of that great and holy father of the Church †, who tells us, that the consideration of that text shook his inmost soul? I ask you, if you do not exclaim with him, ‘What a dangerous undertaking is this? What shall one say to the wretched men that carelessly throw themselves into such an abyss of vengeance?’ if you do not join in his passionate expression of wonder, that any Ruler in the Church should be saved! If, indeed, it will be a hard task at that awful day for every man to give an account of his own soul, what a task is theirs of whom God will require an account of the souls of other men! And the account required ‡ of the minister of God, will be this: whether in godly sincerity and earnestness he has laboured to give light to ignorance, wheresoever he found it in his flock, to build up the young in a most holy faith and practice, to confirm the wavering, to bind down the thoughtless, to resolve doubt, to reclaim vice, to strengthen weakness, and to perfect holiness. It will be his task to answer whether he has not only endeavoured to lay a good foundation by

* Heb. xiii. 17.

† See note.

‡ See note.

persuading men to forsake the sins of an evil world, and the sinful desires of an evil nature, but whether he has laboured unceasingly to form them to Christian purity, to a lowly, a contented, and resigned spirit, to a fervent thankfulness for the blessings of redemption, to a love of their God, and their brethren; whether he has endeavoured to raise them above the world, to exalt them to the divine image, to spiritualize their hearts and tempers, so that in God's good time they may be fit to ascend 'to Mount Zion and the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly of the first-born, to God the judge of all, to the spirits of just men made perfect, and to Jesus the mediator of the new covenant*.' And if, among those committed to him, there be some lost spirits who, instead of ascending to those heights of glory, are destined to the dread abode of vice and misery and woe, it will be his, especially, to answer whether, by every threat of vengeance and every offer of mercy, by earnestness in season and out of season, by exhortation, by warning and by prayer, he has done his part to avert their awful doom, and is pure from their blood.

* Heb. xii. 22—24.

And as this will be the nature of his account, so he cannot doubt of the strictness with which it will be required. If the soul of man be so precious and its loss so painful to the Eternal, that the Son of God, coming down from the glory he had before the world began, and shrouding his Godhead in mortal flesh, endured all that man's nature can endure in the evils of life and the struggles of death, in order that he might seek and save that which was lost; who can doubt the awful strictness of the account to be required of them who are appointed by him to carry on the work of salvation, the dreadful vengeance on them who are guilty, by their neglect, or their sin, of the loss of a soul? 'Have always, therefore, in your remembrance, my brethren, how great a treasure is committed to your charge. For they are the sheep of Christ which he bought with his death, and for whom he shed his blood. The Church and congregation whom you serve is his body. And if it shall happen the same Church or any member thereof, to take any hurt or hinderance by reason of your negligence, you know the greatness of the fault, and also the horrible punishment that must ensue *;' you see, you must see, the devoted diligence which must be re-

* Ordination Service.

quired to avert the evil, and its penalty and woe.

These considerations I have set before you, my younger brethren, in order to shew you the necessity of an earnest and entire devotion to your profession. You will have observed, doubtless, that I have omitted all notice of many other qualifications for the priesthood as inferior in moment, to that first and chiefest, though highly important in themselves. I might instance more especially the judgment and discretion with which our objects are to be carried into effect, and without which our zeal will perpetually be fruitless; the constant and watchful guard which must be maintained over every infirmity of temper; the Christian tenderness for conscientious difference; the scrupulous desire to recognize purity of motive wherever it is to be found; the anxiety to avoid every employment, and every amusement, which, though in itself, perhaps not immoral, may appear unsuited to our calling, and so offend the weaker brethren, and lessen our usefulness*. The wisdom, in short, of the serpent is to be united in the exercise of our difficult and laborious task, with the harmlessness of the dove. But these

* See note.

things will follow, as their necessity is felt, in every case where the heart is deeply impressed with the solemnity of the obligation which lies upon it. And it is to the greater points, therefore, that I have ventured in my weakness to direct your attention, in order that they who are about to enter our profession in thoughtlessness, may perceive, that if they do so, they will be placed at once in a boundless ocean of the most solemn duties, surrounded by obligations which they cannot escape, and which, if unsatisfied, will cause their eternal ruin; that they may feel that it is no light, no trifling, no amusing profession which they chuse, but that its duties cannot be fully discharged without a relinquishment of the cares, the hopes, and the wishes which belong to worldly professions, and to worldly men.

And to these representations I must add a caution, even to those who enter on the ministry with a better and higher feeling. I add it indeed in sorrow, but I add it in truth, and in justice. The young minister must be warned, that however high his aims, however high the dignity of his calling and of its objects, he must not expect in entering it, to find, at first, that unalloyed satisfaction which it would seem that purity and loftiness of purpose ought to bestow. The du-

ties of the priestly office are far from being in all cases pleasing in themselves. To utter unpalatable truths; to declare our disapprobation of the favourite habits of our neighbours, or, it may be, of our chosen associates and friends; to encounter obloquy by condemning prevailing errors; to teach where there is little leisure, and perhaps less inclination, to learn; to hold up to the sinner the picture of his own mind, and drag forth his vices from their lurking-places, are tasks painful to any nature, to a timid and delicate one almost overwhelming. And in other obvious respects the young minister will be beset by much that will offend, much that will bitterly pain him. The offence, indeed, and the bitterness, will increase in proportion to the height to which he has raised his standard of duty. It will be his lot to contend long, and sometimes unavailingly in the struggle to subdue vulgar profligacy, to stimulate careless indifference, and to soften obstinate opposition. Often, oh! how often will he fear in his hours of solitary communing with his own heart, that some of the evil he sees around him is the work of his own hand; the fruit of his leaving undone, what it was his business to do, or of his doing what every solemn tie of duty forbade*.

* See note.

But to return. As I have thus omitted to remind you of many important qualifications, so have I also voluntarily omitted all warnings against peculiar vices, as unfitted for this place. Ill suited, indeed, to it would be the language of that righteous indignation, which could alone justly characterize that worst of all bad men, a bad priest; which could shame the profligate, the frivolous follower after unmeaning dissipation, the base and servile fawner for preferment, the greedy hunter after debasing gain, the hireling who has crept into the fold, not to nourish and feed the sheep, but to leave them to be stolen, killed, and destroyed *.

If there be one bad heart among you, my younger brethren, one who knows that he is neither anxious to tame his passions, to subdue his avarice, nor to exalt his meanness, let him carry his passions, his avarice and his meanness, to some profession where they will be less mischievous to others, less fatal to himself. Let him pause, ere he enter the walls of our Jerusalem; and if he will enter, let him remember the day of account, remember the solemn truth we have set before him, that as with the rest of his brethren

* See note.

he has to give an account of his own soul, and to excuse as he can the sins of infirmity and frailty in the discharge of his duty, so when that task is done, it will be his lot to stand forth from the common crowd of sinners and offer whatsoever plea he has, for the greater evils he has effected, for the sanctity of a holy calling sullied, the general influence of religion lessened, and the name of God, his master, dishonoured and despised.

Do not think that I overcharge the picture, or present you an unreasonable view of the requirements and the dangers of your profession; do not be deluded by any low standard of duty which you may see others erect; do not be induced by the thoughtlessness with which you see many enter on their profession, and the careless levity with which they exercise it, to believe that there is a safety for you in following their example. There is no difference in this respect, in the rule or its result, for the priest and the ordinary Christian. Each has to give account of his *own* conduct to his *own* Master; he will be judged by his use of the talents committed to him, not by the abuse of which other men be guilty; he will stand or fall not by following the multitude in the path they have chosen, but by steadily pursuing that which his own heart and conscience dictates.

But neither let it be imagined, that while I draw this picture of your duties, I seek to represent our holy calling, as a calling either wholly, or even chiefly of endurance, or suffering. God forbid ! He does not so desert his chosen ministers, nor deprive his faithful servants of their consolations and joy. His service, if faithfully undertaken, and devotedly followed, is perhaps that path of life, which for our own happiness, we should choose and covet. But to be productive of happiness, it *must* be devotedly followed. It admits of no compromise with claims of a less exalted character than its own ; no half service, no attempt to unite with a spiritual calling, worldly objects, and worldly enjoyments. The unnatural union only destroys *all* result of happiness ; for the consciousness of a higher aim and nobler object produces dissatisfaction at the very pleasure derived from an inferior one, as surely as it is itself lowered and degraded in beauty and in excellence.

But in the heart of the priest devoted to his profession, there exist, even with all the labours and difficulties of which I have spoken, all the elements of the purest and highest happiness which a frail and infirm nature and a transitory state, admit. For first of all, he *is a Christian*,

and that doctrine according to godliness by which he labours to form other men's tempers, will exert its holy influence on his own. While he teaches others to reform and sanctify their hearts, to struggle against temptation, and to attain the Christian victory and the Christian peace which follow, he too shall learn the lesson and reap the fruit. In the work, indeed, of purifying and correcting his own heart, he must labour abundantly, both from the constant direction of his thoughts and wishes to heavenly objects, and his conviction of their superiority over every earthly one, and also from the fixed persuasion that unhallowed hands and an unsanctified heart, are alike unfit for his sacred calling. And as he labours abundantly in the task of purifying his own heart, and elevating his own thoughts, so he will partake abundantly in the peace and joy which Christian purity and spirituality confer.

The objects, too, on which he is employed, are such as, above all others, to satisfy and delight. Others may grieve when they remember the frivolous or the worldly objects to which they have devoted high talents and lengthened years; but what besides satisfaction and joy can he feel, whose duty and whose glory it is to preach Christ crucified, and who directs every thought, wish, and

desire, to the purity, perfection, and happiness, of immortal beings? What can produce peace like the calm and continued pursuit of a virtuous purpose, the conscience satisfied, and God obeyed? There must be peace within, and even without, when right intentions are suspected, or when hearty endeavours to reclaim the sinner are unsuccessful, there is still the tranquil consolation which arises from the conviction of having done our part, and neglected nothing which could check vice, and prevent misery*.

Nor will those exertions be always vain, for we shall often see, with humble delight, that we have been the instruments of promoting God's glory, and man's happiness, of subduing evil, and of saving souls. It is ours too, in the day of distress and of anguish, to sooth the troubled spirit, to comfort the mourner, to bind up the broken-hearted, and to pour into the wounded heart that peace which the world can neither give nor take away. And in the affectionate and heartfelt gratitude of those, whom, by God's blessing, his minister will save, and those whom he will comfort, he will find a source of happiness higher than the gratifications of ambition

* See note.

and purer than the triumphs of intellect. They bless him, and he shall be blest !

Neither is his happiness less in an intellectual view. For it is Christian discipline, which, by subduing the passions that prevent the entry of truth, brings man into sympathy with all that is great and elevating in the moral and intellectual world ; and it is the Christian tranquillity of a subdued and regulated mind which enables us to appreciate its value, far better than that wordy and more intellectual wisdom, which ever desirous of victory rather than of truth, and ever busy in surveying the external relation of things, overlooks their intrinsic worth, and enjoys not their real beauty*.

But I have been speaking only of the natural effects of Christian habits and Christian thoughts. There is something yet higher and yet better beyond. For that blessed Spirit who watches over and co-operates with the endeavours of his faithful ministers, will shed his own consolations, and his own joy, over their bosoms. He will, indeed, be their Comforter, that they faint not, so that ' when troubled on every side, they shall not be

* See note.

distressed; though perplexed, not in despair; though cast down, not destroyed*.' He will tranquillize and calm them in all the storms of life, comfort them in its worst afflictions, and be their exceeding great reward, alike in the struggle through time, and the passage to eternity; renewing the inward man day by day, pointing their view to the house not made with hands, and to the season when 'their ministry shall pass into empire, their watchfulness into fruition, and their labour into rest †.'

Compare this comfort, my brethren, with the prospects and the hopes of the worldly and thoughtless priest. Look, I would especially beseech you, to that period of life, when even the unbeliever ‡ confesses that a browner shade is cast on his declining years by the abbreviation of time, and the failure of hope; when even the heathen moralist feels that there is something from within required to support and to sustain, to give dignity to the frailty of age, and cheerfulness and comfort to the long and weary hours of unoccupied infirmity; when, as far as relates to our mortal nature, and mortal state, all forward-looking thoughts are closed by the grave, which is open-

* 2 Cor. iv. 8, 9.

† See note.

‡ See note.

ing for us, and all mortal hopes are departing from those dreary days when there is no pleasure in them. Tell me, I beseech you, what must then be the thoughts of the priest who has deemed lightly of his office, and lowered its dignity, by his own neglect, or his own carelessness? What is there with him of the thoughts which cheer and comfort the declining years of other and better men, by setting before them the remembrance of a course of honour and of usefulness, of duties performed, and good effected? What is there with him but this, that he commenced his course by entering, from the mere hope of lucre*, on a profession which he disliked, or lightly respected; that he continued his career by neglecting all its duties but those to which the law compelled him; and that so he closes it, as he deserves, without self-respect, without respect from man, or favour from God? He has called himself God's servant, and has stood in his place, and worn his garb, and received his earthly reward, but he has done none of God's work in the world. He has called himself the minister of joy and health and salvation to his brethren, but where are the tokens of his ministry? where are the feeble knees which he has strengthened, where the drooping

* See note.

heart which he has taught to sing for joy, where the soul which he has saved? What can he see but the sinner unconverted, the ignorant left in his ignorance, God not glorified, his kingdom not filled?

But I am speaking only of a careless priest! What shall be said of the declining years of a sinful one? What can hope suggest, what consolation can he minister to the stings of his conscience? Can he say that he was ignorant, and so fell into the snare of sin, and of Satan? But it was his business to teach the law of God, and shall he plead that he knew it not? Shall he say that the lust of the flesh, and the lust of the eye, and the pride of life, the temptations of riches and honour which slay their thousands day by day, slew him also? But did he not of his own free choice, vow a vow to the God of Jacob, that he renounced the world, and forgot, and forsook it, and resigned the treasures of earth for the higher treasures of heaven? Nay! whatsoever other men may urge to soothe the terrors of their age, whatsoever they may plead in prayer of ignorance or infirmity, to him who knows whereof we are made, and remembers that we are but dust, that cannot be pleaded to God by the profligate priest, nor minister consolation to his declining years.

And if, from his declining years, we turn to his dying hour, what spectacle will it present? Shall I speak of the agony arising from the remembrance of souls lost by his carelessness, which, but for his carelessness, might have shone as angels in the courts of the living God, but shall now rise against him in condemnation from the house of woe? Shall I speak of the most solemn duty neglected, the most awful charge forsaken? Who would draw the picture, who would not shrink from surveying it? Let us draw a veil over its horrors, in the certainty, that earth has no sight in woe or in terror, like the death-bed of the faithless servant of God, the careless shepherd of the souls of his brethren, who is going to his own place, to receive from the Master he has dishonoured, the portion which he has righteously earned: and let us all who are, or are about to become * ministers of God, pray, from our inmost hearts, and on our bended knees, that such a dying hour, such a place, and such a portion, may not be ours.

* See note.

NOTES.

Page 3. line 5. *There is a veil on the hearts of worldly men with respect to spiritual objects.*] On this subject, see Jeremy Taylor's admirable sermon called *Via Intelligentiæ*, Vol. vi. p. 366 and following, in Heber's edition, and especially p. 379—387.

P. 5. l. 27. *A supplement to law, and an aid to police.*] Coleridge's *Aids to Spiritual Reflection*, p. 292.; a book of which (without assenting to all which it contains) I may truly say, as of other of Mr. Coleridge's works, that it deserves far more attention than it has gained.

P. 6. l. 7. *And rebellion.*] Tillotson, Sermon XIX. Vol. i. p. 206. fol. ed.

P. 7. l. 17. *Aspiring minds.*] Hooker, *Eccl. Pol. B.* v. § 77.

P. 12. l. 17. *Convey the promised graces of the Spirit.*] Bishop Van Mildert has the following remarks in his admirable Bampton Lectures.

In enquiring what are the fundamental verities of the Christian religion, he says, 'Perhaps, too, we shall be well warranted, in placing among these fundamental articles,

a due estimation of the Christian Sacraments, and the Christian Priesthood. The question, whether these are essential or not to our actual reception of the benefits of the Covenant, involves, on the one hand, our safety in placing any reliance upon them; and, on the other, our danger in disregarding them, if necessary to ensure our acceptance with God. If the Sacraments be not only signs or emblems of spiritual benefits, but the instituted means of conveying those benefits;—and if the ministration of the priesthood, as a Divine ordinance, be necessary to give the Sacraments their validity and effect;—then are these interwoven into the very substance of Christianity, and inseparable from its general design. So much, indeed, is said in Scripture of the Church of God, as a spiritual society, subsisting under a visible government, and administered by means of these ordinances; that to treat the consideration of these points as of little weight, appears to be depreciating, if not the system of Christianity itself, yet the mode which infinite Wisdom has ordained of carrying it into effect.' Lecture V. p. 151.

P. 13. l. 16. *Whatever arguments.*] The arguments suggested by reason in favour of a regular Church government, are more fully stated by Balguy in two consecration sermons preached in Lambeth Chapel, (Balguy's Discourses, Vol. i. p. 76—113.) They are much as follows. By a Church, says Balguy, we are to understand a number of persons agreeing to unite in public assemblies for the performance of religious duties. And it is easier to consider the case of a single congregation first. They agree to meet, because in a public assembly the offices of religion are more constantly, properly, and effectually performed. But these

advantages would be lost, if every member might speak and act as he pleased. By such an exercise of individual liberty, regularity, propriety and effect would be obviously diminished or lost. The performance of the offices of religion must therefore be committed to certain persons and regulated in a certain manner, on both which points the society must judge for itself. There will then be a regular time of performance—there will be no competition or confusion, and much probability that the offices will be well performed. For they who are appointed must make it their business to learn and teach religion. And if their time is thus taken up, they must be paid by the congregation.

But still farther, the manner of performing the offices of religion must be laid down, otherwise the ministers might be capricious and pursue different plans both as to form and doctrine, whence dreadful evils would arise, as is clear from considering how few are able to judge for themselves, and how constantly parties would arise.

From these considerations arises what is called church-authority. The society has power to appoint to the ministry, and therefore to exclude from it. No man then can undertake the office without an appointment, or oppose those who have received one. If he does, he cannot remain a member, he is excommunicated. And so the prescribing one form implies the excluding all others. The minister cannot use a different form from that appointed, without usurping the power of the whole society, which was never committed to him. And this would make him liable to deprivation. The society may determine all these matters by plurality of votes, or may chuse representatives to arrange them.

Next let us look to the case of many congregations united

into one body. They unite because the ends proposed will be pursued by means of union more wisely and more uniformly, because there will be consultation, because there will be concurrence of particular assemblies in the resolutions taken by the whole community. In a small community, for example, it may not be easy to find proper ministers, nor even persons able to chuse them. But in a large community, there will be a larger supply of good ministers, and such a community must act by representatives, who will be able to make a proper choice. In civil society, the administration of government at least is delegated. And so it must be in the church. Small bodies or single men must govern it and chuse proper persons for ministers. Again as to the selection of proper forms and manners of performing the offices of religion, the larger the body which thinks on the subject, the greater the hope of a good selection and of nothing being neglected; or if the society delegates its power here too, more care and diligence will be used by those, to whom the management of a business, in which so many are interested, is entrusted.

Consistency and uniformity also are of great benefit to the interests of religion. For in the common course of things, difference is too often followed by doubt and discord.

It must, however, be observed, that a Church thus framed cannot support her power by civil sanctions and can only take away what she has given. Nor is there any thing to oblige either individuals or congregations to continue in union. Only they should be careful not to separate unless the interests of religion and virtue appear to require it, because the evils of discord are great.

Last of all we must look to the alteration produced in the

whole affair by the interference of the civil magistrate. Religion becomes a dangerous instrument in the hands of the selfish and factious. And in this view Church authority should be under the controul of the civil governor, and religious assemblies should be under his inspection and subject to his rules. The best way is to vest the supreme power, civil and ecclesiastical, in the hands of the same person. We have seen that the church need not act collectively, but may delegate its power; and when we remember how much it concerns the public peace that the civil governor should have the power of regulating religion, he seems to be the proper person to whom the delegation should be made. Of course, his other occupations render him unfit to be the minister of religion. But it is his business to superintend all men and professions for the common good; and he can do this more effectually by having the superintendence of religion. From the supremacy of the civil magistrate arises the provision of a legal maintenance of the ministers of religion.

It would be desirable that all members of the same commonwealth should profess the same religion; but if that cannot be, the magistrate must protect not the best, but the largest sect, and tolerate the others.

This is the substance of Balguy's first Sermon; and cold and lifeless as this view of the subject undoubtedly is, the reasonings which it contains appear conclusive as to the advantages of Church authority, and the necessity of its existence: the necessity, I mean, even if no command from God be supposed to exist; for it will be observed, that he ASSUMES that the society is left to itself in every way, both as to the choice of ministers and the regulation of worship.

The second Sermon does not appear to me equal to the first. It is divided into two parts; in the first Balguy shews the necessity for obedience to Church authority in ministers, and in the second the duty of conformity in the people. In the first part he directs his argument against those ministers who presume to disobey Church authority on three pretences; 1. that they have an authority above law; 2. that their obedience to human governors must be limited by the dictates of religion; or 3. that they are inspired. Now in the first of these three divisions, it seems to me very singular that he should overlook, as he does, the broad distinction between the commission of the priesthood and the constitution of Church government. He argues thus:—It is pretended that the clergy have their commission from God, that the Church is independent on the State, or superior to it, and that princes ought to receive laws from priests. But persons who so say should remember, that, *in every proper sense of the words*, the ministers of the State, as well as of the Church, receive their commissions from God: for it is his will that civil as well as religious offices should be properly discharged, for which end authority is necessary. But in both cases, the persons who prescribe and execute the laws must be of human appointment. ‘Whatever authority is employed in the service of religion, whether subordinate or supreme, may, without presumption, be referred to God, from whom all just power is derived. But the actual exercise of it by particular men is founded only on consent, and whatever part of it is delegated to inferior ministers, is conveyed to them by the act of their superiors, and only in such form and manner as the law has appointed. If they go one step beyond this, they

act without any authority at all, either from God or men.' Such a method of arguing the question it is not easy to approve. Balguy had no right thus to confound those who plead for a divine commission to the priesthood with those who think that the priesthood are to prescribe laws to the State. They are an order constituted for spiritual purposes, and with spiritual privileges only; and as priests they can claim no sort of right to interfere in temporal matters.

Nor can I see the advantage of this unjust representation of the views of those who believe that the priesthood is not an human appointment, but one instituted by the command of God. For they have an answer quite as full and as pertinent as Balguy's to those who reason like the persons he is opposing. They would say, that although God has indeed ordained a ministry, yet he has left all the other details of Church government, clearly necessary as they are to the well being of his Church, to human care. And by this, as well as by the obvious reflection that the God of order could never intend by any of his ordinances to introduce confusion and misrule into the world, it is sufficiently clear that the powers given in the ministry are not unlimited powers. Without those powers, indeed, we contend that no man can become the minister of God; but we do not contend that with them he can do whatever he pleases. He is still bound by the same laws of common sense and of conscience as other men, and must therefore evidently be obliged, in the exercise of his powers, to remember that they could never be meant for any thing but the good of the Church, never meant therefore to enable him to despise any justly-constituted authorities, either temporal or ecclesiastical. Nay, in the ministry itself, the difference between

the higher and lower classes alone shews the duty of obedience in the ministry at large to their superiors.

Balguy's answer to the second pretence is a very just one. If we are not, says he, at liberty conscientiously to execute the trust reposed in us, we may lay it down: no good can be done by the minister of God refusing all obedience to his superiors, and under a pretence of obeying the dictates of religion, setting their authority at nought, and trampling on his own solemn engagements and the rights of society. As to the third pretence, Balguy very rightly considers that it requires no answer. He then goes on to establish the necessity of a minister adhering strictly to the prescribed Liturgy, &c.

Bishop Hobart has put the matter very shortly, and well, (*First Charge*, 1815, p. 6.) 'Apart from its divine origin, the office of the ministry is connected with the very existence of religion. There never was and there never can be a religion without a priesthood; Christianity consists of doctrines, of precepts, of sanctions, and of rites and ordinances; there must be, therefore, an order of men set apart for the purpose of explaining its doctrines, of enforcing its precepts, of unfolding its sanctions, and of administering its rites and ordinances: the origin, therefore, of the Christian ministry must have been human if it had not been divine.'

P. 14. l. 21. *The unhappy condition of the foreign Protestants.*] Bishop Hall has the following remark on this subject:—'Know, their case and yours is far enough different. They plead to be, by a kind of necessity, cast upon that condition which you have willingly chosen. They

were not, they could not be, what you were, and still might have been. Did any of them forsake and abjure that function of episcopacy which he might freely have enjoyed with the full liberty of professing the reformed religion? It is true, many bishops have been faulty in their own persons, and condemned too justly of exorbitance in managing their calling; but when the calling is, as it should be, severed from these exceptions to the person, did ever any wise man or Christian Church condemn that calling for itself? After mentioning what the opinions of Calvin * and the French Protestants are, he goes on to quote the confession of Augsburg, and after having done so, he adds, 'Thus those learned divines and Protestants of Germany; wherein all the world sees the apologist professeth for them that they greatly desired to conserve the government of bishops; that they were altogether unwillingly driven from it; that it was utterly against their heart, that it should have been impaired or weakened; that it was only the personal cruelty and violence of the Romish persecutors, in a bloody opposition to the doctrine of the Gospel, which was then excepted against.' The Bishop then cites the opinions of Melancthon, Bucer, Beza, and others, and concludes with the following remarks:—

'What should I need to thicken the air with clouds of wit-

* Calvin in so many words says, that they who oppose an hierarchy, where the bishops do not refuse to be subject to Christ, are worthy of an anathema. Tract. Theol. omn. in unum volumen congesti, p. 69. How this was understood by a foreign Protestant may be seen from a Letter of De l'Anglès, at the end of Stillington's Unreasonableness of Separation. See also the same Vol. of Calvin's Tracts, p. 125. where he confesses that the Presbyterian discipline is not that of the ancient Church.

nesses? There is witness enough in the late Synod of Dort. When the Bishop of Llandaff had, in a speech of his, touched upon episcopal government, and shewed, that though the want thereof gave opportunities to those divisions which were then on foot in the Netherlands: Bogermannus, the President of that assembly, stood up, and in a good allowance of what had been spoken, said, *Domine, nos non sumus adeo felices*: "Alas! my Lord, we are not so happy." Neither did he speak thus in a fashionable compliment; neither the person, nor the place, nor the hearers, were fit for that, but in a sad gravity, and conscionable profession of a known truth. Neither would he, being the mouth-piece of that select assembly, have thought it safe to pass those words before the deputies of the States, and so many venerable divines of foreign parts, (besides their own,) if he had not supposed this so clear a truth as that synod would neither disrelish nor contradict.

'What do I single out a few? All the world of men, judicious, and not prejudiced with their own interests, both do and must say thus; and confess, with learned Casaubon*, Fregeville, and Saravia, that no Church in the world comes so near to the apostolic form as the Church of England.' Hall's Divine Right of Episcopacy. *Introduction*, Sections 2, 3, and 4. See also Stillingfleet's Unreasonableness of Separation; Durel's View of the Government and Worship of the Reformed Churches; and Toplady's Works, Vol. II. p. 151. and following, for more evidence.

P. 18. l. 7. *It would seem all but impossible that the*

* See Durel's View of the Reformed Churches, p. 296.

founder of this system should not have provided for these important ends.] ‘As there is no nation in the world but where they profess some religion or other, so there is no religion professed in the world but where they have some person or other set apart for the celebration of the several rites and ceremonies in it, without which, indeed, it is impossible that any religion should subsist. For if no places were set apart for the worship of God, men would soon worship him nowhere; if no times, they would never worship him: so if no persons were set apart for it, none would ever do it at all, at least not so as they ought. And if it be so in natural, how much more in revealed religion, of which this seems to be one of the integral or essential parts; without which it is not that religion which God hath revealed: for wheresoever he, the great Creator and Governor of the world, hath revealed his will and pleasure to his creatures, how he would have them worship and serve him that made them, he hath still, at the same time, constituted certain officers amongst them to assist them in it; which officers being, as it were, his own domestics, or immediate servants or ministers, waiting continually upon himself and his service, he always hath reserved to himself the constitution or ordination of them, not suffering any one that had a mind to it to meddle with any thing belonging to the said offices, without his leave and order first obtained. And if any presume to do it, he doth not only make what they do void, and of no effect, but he punisheth them severely for it, as we find by many instances in Holy Scripture.’—Bishop Beveridge’s Works, Vol. II. pp. 108, 9.

‘Since men to the world’s end are to be saved by believing the Gospel, then there is a necessity that there

should be always an order of men in the world whose business it should be to preach this Gospel; for, as *St. Paul* truly argues, *How shall men believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach unless they be sent?* If Christ designed that the belief of his Gospel should be the way of salvation as long as the world lasts, he must certainly have designed that there should be men set apart to preach and make known this Gospel as long as the world lasts likewise.'—Sharp's Sermons, Vol. V. p. 212. See also Sect. I. of Taylor's Episcopacy asserted, where the question is admirably argued.

P. 19. l. 24. *A living ministry alone.*] Waterland, in his invaluable Tract on Justification, (Works, Vol. IX. p. 435.) observes, with respect to the Christian covenant, that 'according to the natural order of precedency, the authorized minister is *first* in consideration, (Rom. x. 13—15. Tit. i. 3.) the word next, then hearing and believing; after that baptism, and therein the first solemn reception of justification,' &c. Hooker, (Eccl. Polity, V. 76, *prope finem*,) has the following admirable passage: 'Religion, without the help of spiritual ministry, is unable to plant itself, the fruits thereof not possible to grow of their own accord. Which last assertion is herein as the first, that it needeth no farther confirmation; if it did, I could easily declare, how all things which are of God, he hath by wonderful art and wisdom sodered, as it were, together, with the glue of mutual assistance, appointing the lowest to receive from the nearest to themselves what the influence of the highest yieldeth. And therefore, the Church, being the most ab-

solute of all his works, was in reason also to be ordered with like harmony, that what he worketh might no less in grace than in nature be effected by hands and instruments duly subordinated unto the power of his own spirit; a thing both needful for the humiliation of man, which would not willingly be debtor to any, but to himself, and of no small effect to nourish that divine love which now maketh each embrace other, not as men, but as angels of God.'

P. 20. l. 19. *In passing any sentence of blame and censure upon them.*] The following observations are taken from a Charge delivered by Bishop Hobart in 1817, and printed at New York in 1818, (p. 26.) 'In opposing, under great, and perhaps, if we may judge from the spirit of the age, increasing odium, those prevalent errors which, if I know my own heart, a profound sense of duty alone has induced me to endeavour to refute; and in maintaining and enforcing correct views of the constitution of the Christian Church, and of the principles of Church unity, we must be consoled and supported by the consideration that we are maintaining the principles of the saints of the primitive ages, and for which, sooner than relinquish them, *they* would have shed their blood. What though it may be said that these principles would limit the communion of the Church to a small portion of professing Christians, and place in a state of schism a large number of the Christian family? If these principles be true, their obligation cannot be weakened, nor their importance diminished by the number, the piety, or the zeal of their opponents. The general prevalence of error hitherto permitted by the counsels of an inscrutable Providence, is a trial of our faith, but ought not

to weaken or subvert it. Was not the revelation of God's will confined from the beginning to a small number of the human race in the Plains of Shinar, and in the fields of Jordan? Are not large portions of the globe still under the dominion of the prince and powers of darkness? It is not for man to arraign the dominion of the Most High! For purposes wise and good, but inscrutable by us, did he not permit heresies early to stain the purity of the faith? Was there not a period when the divinity of his blessed Son was doubted and denied by a large portion of the Christian world; and when a venerable defender of this fundamental truth was hunted by his persecutors throughout the earth? Did not the dark cloud of Papal superstition for ages disfigure and conceal the primitive splendour of the Christian Zion? And need we wonder then, that for purposes equally wise and good, but equally inscrutable, the sovereign of the universe still permits heresies to corrupt and schisms to distract the Christian family? He will finally do right: he searches and mercifully judges the purposes of the heart; and assuredly, honest purity of intention, and zealous endeavour to know and to do his will, will not fail of a reward from him who is no respecter of persons, but is the equal and kind parent of all the human race. Still charity, though it should always soften the rigid features of truth, cannot change her divine character, nor dispense with her sacred obligations.'—*The Corruptions of the Church of Rome contrasted with certain Protestant Errors; a Charge, by Bishop Hobart, pp. 26—28.*

P. 22. l. 9. *Proclaim the truth.*] 'In this Discourse I have no aim to displease any, nor any hope to please all.

If I can help on truth in the Church, and the peace of the Church together, I shall be glad, be it in any measure: nor shall I spare to speak necessary truth out of too much love of peace; nor thrust on unnecessary truth to the breach of that peace, which once broken, is not so easily sodered again. And if for necessary truths' sake only, any man will be offended, nay take, nay snatch at that offence which is not given, I know no fence for that. 'Tis truth, and I must tell it; 'tis the Gospel, and I must preach it. (1 Cor. ix.) And far safer it is in this case to bear anger from men than a woe from God. And when the foundations of faith are shaken, be it by superstition or profaneness, he that puts not to his hand as firmly as he can to support them, is too weary, and hath more care of himself than of the cause of Christ; and 'tis a weariness that brings more danger in the end than it shuns: for the angel of the Lord issued out a curse against the inhabitants of Meroz because they came not to help the Lord, to help the Lord against the mighty. (Judges v.) I know 'tis a great ease to let every thing be as it will, and every man believe and do as he lists. But whether governors in Church or state do their duty there while is easily seen, since this is an effect of no king in Israel. (Judges xvii.)—Archbishop Laud's Conference with Fisher, *Preface*, p. 12*.

' Is the charge of bigotry against the high churchman

* It is not, I presume, necessary to recommend this work even to the youngest divine, as perhaps the most masterly view existing of the points in controversy between our Church and the Church of Rome. But I cannot help observing, that due justice is not done to the extraordinary power of eloquence displayed in it. As a single specimen I would refer to his proof that Scripture is divine, §. 16. N. 34. p. 8. I know few passages superior to it.

founded on the fact, that in his efforts for propagating Christianity, and for extending the kingdom of Jesus Christ, he devotes himself to the extension of his own Church exclusively? And if a correct spirit, manner, and means, are cherished and employed by him, the imputation is unfair and unjust. He regards the Church which the Redeemer and his Apostles founded, as subsisting under certain distinctive and essential principles of doctrine, ministry, sacraments, and worship; he regards his own Church (every duly constituted Episcopal Church) as possessing these essentials. In advancing then his own Church he propagates, in his view, the Gospel as Christ and his Apostles proclaimed it: he extends the kingdom and Church of Christ as they established and extended it. In what other way is it to be expected that he should propagate the Gospel, or extend the Church of Christ? He may highly respect the varying or opposing denominations of his fellow Christians, and respect individually their character and motives; honour their piety and zeal; cherish esteem for their virtues, and the utmost affection for their persons, and seek to be first among the foremost in the reciprocation of all the endearing charities of social and domestic life. But he remembers that his Redeemer declared "He who loveth father, or mother, or wife, or children, or brother, or sister, more than me, is not worthy of me." Hence the principle of supreme love to his Redeemer leads him to love supremely the Church in that form of doctrine, ministry, sacraments, and worship, under which he believes it was constituted by its divine head.

‘ He presumes not to arraign the fitness of the peculiar constitution of Christ’s mystical body, wisely and humbly

judging that the divine Personage who came to save the world knew by what institutions this all-merciful object was best to be accomplished. So far indeed from confining salvation to a state of visible union with Christ's mystical body, he extends the benefits of the Redeemer's merits and grace to the pious and sincere of all sects, and of all nations. But a divine society being established as the regular and ordinary channel of salvation, his duty is plain,—to unite himself to that society, and to seek and induce others sincerely to do so, that thus “joined together in one communion and fellowship” they may be “an holy temple acceptable to the Lord.”—*The High Churchman Vindicated*; Bishop Hobart's Fourth Charge, pp. 8, 9.

P. 24. l. 13. *He called twelve Apostles.*] At this part of the Sermon I ventured to introduce some remarks on a book then lately published, a translation of Professor Schleiermacher's Work on St. Luke; but as they appear to me to break the course of the statement, I have preferred transferring them to the Notes, in the enlarged state in which they have since appeared in the *British Critic*, (No. IV. Oct. 1827, p. 392.)

‘ Professor Schleiermacher delivers it as his decided opinion, (p. 92,) that no solemn calling or ordination of the Apostles ever took place; for (1) he contends that the author never intended here to relate any thing of the sort, and (2) while he allows that St. Mark “most certainly” says that “Christ really ordained the twelve” on this occasion, he explains this awkward fact by saying, that Mark's narrative is taken from what now stands in Luke; and that “he has only to say, that Mark was probably the first per-

son who misunderstood it!" Now, first of all, what is to justify this arbitrary assumption as to Mark having borrowed his account from Luke's narrative? There is no verbal agreement, at least, between them; and the only reason offered by Professor Schleiermacher for thinking that St. Mark's information is not derived from his own inquiry is, that the order of events at this part of his Gospel does not appear to the Professor to be in any keeping. We need hardly observe how slight a ground of objection this is, even if well-grounded, and how exceedingly liable to be exaggerated by the operation of mere fancy, unless the want of probability be gross and glaring. But next, Professor Schleiermacher assumes not only that St. Mark had seen, altered, and spoiled *some* existing documents, but that he had seen the compilation standing in this part of St. Luke, and that he mixes this up in a confused and unnatural way with St. Matthew's narrative. Now it cannot be too often repeated, that although we may fairly endeavour to account for difficulties in any work under examination by *attempting* to trace the way in which the information contained in it was gained, yet to assume the success of that attempt in a matter affecting the writer's credit is quite unreasonable, and is, in fact, assuming the very point in dispute. But we will allow to Professor Schleiermacher, if he pleases, that St. Mark did take his information from St. Luke, and will confidently ask again, whether it is probable, we had almost said possible, that he should have misunderstood him? If, indeed, a man under St. Mark's circumstances, living at his time, and enjoying his advantages, did not know the fact whether the Apostles were called or not,—if he could, by *any* document, be betrayed into a false assertion as to so

important a matter of fact, or be so careless as not to inquire,—if such suppositions be admissible, what possible value can we attach to his or to any Gospel, nay, to any contemporary testimony on a matter of history?

‘ But let us pass to the grounds on which Professor Schleiermacher’s assertion as to St. Luke’s meaning is founded. The words of the original are (Luke vi. 13—17.) *καὶ ὅτε ἐγένετο ἡμέρα προσεφώνησε τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ’ αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε,* (Then follow their names.) *καὶ καταβὰς μετ’ αὐτῶν, ἔστη ἐπὶ τόπου πεδινοῦ.* “ Now these words,” says Professor Schleiermacher, “ cannot possibly express a great, solemn, and very important fact, because *ἐκλεξάμενος* is evidently separated from *ὠνόμασε*, (the latter being referred to an entirely different epoch, however we translate the phrase; whereas, if a connection between them had been meant, it must have run *ἐκλεξάμενος δώδεκα καὶ ὀνομάσας αὐτοὺς ἀποστόλους*) and stands closely connected with *καταβὰς* between *προσεφώνησε* and *ἔστη*.” “ Would such an act,” he asks, “ in a free description, of which conciseness is not the prevailing character, have been confined to a parenthesis *?” In answer, we must beg to say, that the criticism on the words is quite futile, except so far as this, that the expression suggested by Professor Schleiermacher would undoubtedly be more easy and natural. But we are amazed at finding that he thence argues that it must have been used. He says that *ὠνόμασε* must be referred to a different epoch, whether we translate, “ whom also he had

* There is a book called “ Ueber die quellen des Evangeliums des Marcus,” by a disciple of Schleiermacher’s, called Saunier, (Berlin, 1825,) in which the same objections are repeated.’

before called Apostles," or, "whom also he *afterwards* called Apostles." But we would beg to ask if the writer meant to say, "whom also he *then* named Apostles," (allowing, as we have done, that the phrase is more awkward than that suggested by Professor Schleiermacher,) what other part of the verb he could use?

‘ But again, even on our view of the Gospels, considering them, that is to say, as drawn up for the purpose of giving a connected account of the most important transactions and doctrines of our Lord, the argument from the parenthetical way of noticing this great act is of trifling weight; for it is almost a characteristic of the Gospels to relate the most important facts and the most astonishing miracles, we had almost said carelessly, but certainly, with the most entire simplicity and the most entire absence of all attempts to produce effect. But it is most extraordinary that this argument should have been made by a writer who considers the Gospel of Luke as a compilation of narratives drawn up by different persons and for different objects; for unless the particular object of the narrative embodied in this part of the Gospel had been the calling of the Apostles, there could be no reason why the writer should not notice, *in transitu*, this or any other important fact, *not being his main object*, and hasten on to that, whatever it might be. But still farther, Professor S. positively asserts, (p. 93,) that a collector of historical materials who inquired on the spot, would scarcely have received, any where, any other answer than that the peculiar relation of the Twelve assumed its subsequent form gradually and of itself. This answer, he thinks, is given by the silence of Matthew and John, and is in itself the most probable state of the case, for it must

have depended very much on external circumstances, whether any one could enter into this relation. The argument from the *silence* of Matthew is not quite fairly stated, for so far from his being silent, he mentions (ch. xi.) that Jesus called his twelve Apostles (whose names are there recited as in Luke and Mark,) to him on a particular occasion, gave them miraculous powers, and after this solemn ordination, sent them forth to preach. St. John never even enumerates the disciples, and therefore little can be inferred from his silence; but when he does speak, as we shall see below, he speaks very awkwardly for Professor Schleiermacher's theory. Then, as to the probability of the matter, so differently do probabilities strike different minds, (and so vague, consequently, is the judgment to be formed from them,) that to many it would appear not only probable, but highly probable, that at the outset of a scheme which was to be entrusted to human hands, its Divine Author would assuredly attach to himself certain immediate friends to whom he might explain his views and wishes, and whose instrumentality he might use in accomplishing them. And in this particular case, it is quite obvious to inquire why there was a *definite* number of followers, unless something more positive than mere chance or convenience, depending on external circumstances, dictated their number.

‘ But Professor Schleiermacher asks whether, “if Christ really by an act of his pleasure had called the Twelve, it would be possible satisfactorily to vindicate his wisdom from the objection that men, *evidently more distinguished* than many of the Twelve, made their appearance after his death too soon not to have been of the number of his immediate

disciples *?" *Evidently more distinguished!* If Professor Schleiermacher supposes Christ to have been a mere man, would he really at this distance of time either presume to judge of the wisdom of a choice, of all the circumstances of which he must be and is wholly ignorant, or build any argument on his own fancies on such a subject? "But the goodness of Jesus in calling Judas, and so disposing of his soul," says Professor Schleiermacher, "could not be vindicated, while the difficulty is less, if there was no particular call on his side:" an observation to which we can by no means assent; for he who *knowingly* permits another to run into danger, and he who advises him to do so, that advice not being compulsory, differs not much in degree, and not at all in kind, of culpability. Whatever, therefore, explains Christ's design in *permitting* Judas to become an Apostle, explains also his design in giving him a call to that office. But last of all, what says Professor Schleiermacher to the word ἐκλεζόμενος. He says that its sense must be determined by the context, and we have already shown what he makes of the context. On the other hand, we must beg to assert that there is no need whatever to recur to the context, for the sense of the word is not doubtful, nor its *constant* application to this very matter. First of all, let us observe that in Acts i. 2. we have the phrase, Ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὗς ἐξελέξατο,—that at the choice of a new Apostle (Acts i. 24.)

* We are totally at a loss to imagine to whom Professor Schleiermacher refers. Matthias and Barnabas (if he were the same as Joseph called Barsabas, which is not very probable) are the only two we can recall as probably among our Lord's own disciples, and afterwards known to be engaged in promoting his cause. That they were superior to the others we have yet to learn.'

this word is again used (Ἀνάδειξον δὲ ἐξελέξω) in a way which bears directly on our argument;—and then that it is applied (Acts vi. 5.) to the choice of deacons *. Next we must quote some strong expressions of St. John, which to us at least seem to put the matter beyond all dispute. In ch. vi. 70. we have the following, “Have I not chosen (ἐξελεξάμην) you *the twelve*, and one of you is a devil?” And again in ch. xv. 16. (directly in the teeth of Professor Schleiermacher) “Ye have not chosen me, but I have chosen (ἐξελεξάμην) you.” The passage in ch. xiii. 18. respecting Judas is also most remarkable. “I know whom I have chosen, (ἐξελεξάμην) but, that the Scripture might be fulfilled, he that eateth,” &c.’

P. 24. l. 23. *The opinion of Beveridge.*] Beveridge’s Works, Vol. II. p. 112. in Horne’s Edition.

P. 25. l. 21. *Eichhorn himself.*] Eichhorn Einleitung in das Neues Test. Vol. I. p. 621—623. 2nd edit. or p. 577—579. 1st edit.

P. 26. l. 5. *The bounds of the power given by our Lord to his Ministers.*] I refer here to the enormous claims made by the Roman Catholic Church on the one hand, with respect to the powers of the keys, and the equally unreasonable attempt made on the part of Christians of low views

* There is a curious awkwardness of syntax in that place, recalling to mind what Professor Schleiermacher said as to the passage we have been treating of; Καὶ ἐξελέξαντο Στέφανον; (and six others then enumerated,) οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων. Here, as well as in the place of St. Luke, καὶ would be preferable to οὓς.’

to get rid of all meaning attached to the declaration of our Lord on that point. The reader will find a specimen of opposite views in Lampe's Commentary on John xx. 21, 22.

P. 26. l. 15. *Little show of argument.*] See on this subject some very sensible remarks of Dr. Hey, Article XXIII. §. 25. The arguments used by the Presbyterians against the supposition that the continuance of an order with *higher* powers was included in this commission are well answered by Scott, in his *Christian Life*, Part II. Vol. II. Ch. VII. p. 404. ed. 1700.

P. 27. l. 25. *Many should wax cold.*] Jeremy Taylor's Works, Vol. VI. p. 303. Heber's Edit. See also Beveridge, Vol. II. p. 88. Horne's Edit.

P. 28. l. 7. *Could they have believed.*] See Jeremy Taylor's *Divine Institution of the Office Ministerial*, §. 11. The following are the words of Archbishop Sharp, Sermon XIII. Vol. V. p. 212.—'Since men to the world's end are to be saved by believing the Gospel, then there is a necessity that there should be always an order of men in the world whose business it should be to preach this Gospel: for, as St. Paul truly says, *How shall men believe*, &c. If Christ designed that the belief of his Gospel should be the way of salvation as long as the world lasts, he must certainly have designed that there should be men set apart to preach and make known this Gospel as long as the world lasts likewise. Accordingly we find that he hath *de facto* done so; for the commission he gave to his Apostles he did really mean should extend to all those that should succeed them in that

ministry, as appears plainly in the last clause of it, as I read it to you out of St. Matthew, *Lo, I am with you alway, even to the end of the world.* What is the meaning of that? Would he be with the Apostles till the end of the world? Why, that could not be, they were to go off the stage in a few years; and so they did: but the world hath continued many ages after their deaths, and is yet likely to continue. Christ's meaning then could be no other than this, that he would not only by his Spirit assist the Apostles in the preaching of the Gospel during their lives, but he would also continue that assistance to those that should succeed them in the work of the ministry, even as long as the world should endure; and accordingly we see that he hath hitherto made that promise good, having for above 1600 years all along continued a succession of Christ's ministers to give souls to Christ, and all along likewise continued a succession of Christ's people in all parts of the world, who are gained to Christ by their ministry; and as he hath hitherto made good his promise, so we doubt not but he will continue to do it to the end of the world.' The words of Theophylact on Matt. xxviii. 20. are worth quoting: Οὐ μόνως δὲ τοῦτο τοῖς Ἀποστόλοις ὑπέσχετο, τὸ συνέιναι αὐτοῖς, ἀλλὰ καὶ πᾶσιν αὐτοῦ ἀπλῶς τοῖς μαθηταῖς· οὐ γὰρ δήπου οἱ Ἀπόστολοι ἄχρι τῆς συντελείας ἑμελλον ζῆν· καὶ ἡμῖν οὖν καὶ τοῖς μεθ' ἡμᾶς ὑπισχνεῖτο τοῦτο.

P. 28. l. 17. *One of the greatest divines.*] I refer to Witsius, who has two very curious and amusing dissertations, the 13th and 14th, in the second Vol. of his *Miscellanea*, on this subject. The notion of St. Thomas being known to the people of Brazil was started by Horne: (de

Orig. Gent. Amer. III. 19.) The Brazilians are by many supposed to be of Tartarian origin, and St. Thomas is said to have preached not only in Judea but in Tartary; so that if America was peopled only at a late period, the Apostle need not have travelled so far as the New World. Then others start the idea that the Atlantis of Plato refers to America, or that, at all events, America was known to the ancients. Fuller, (Misc. IV. 19.) contends that the Phœnicians knew the compass; and they who are quite determined that Christ's command to preach the Gospel to all the world should be performed by the Apostles, cut the knot with great resolution. If the compass was not known, say they, people could go without it; and where others went, who shall doubt that Apostles would go? But if they did not go by a long sea voyage, there is nothing impossible in their going round by the North Pole: and if we cannot find out how they went, still '*fata invenerunt aut fecerunt*' a way. For if Christ performed other miracles, why should we think it strange that he sent the Apostles across the sea and set them down in America? These resolute arguers are put down in Witsius's 14th Dissertation. They indeed did not require his hand; but he has treated the subject with that union of learning and sense which so peculiarly belongs to him, and set the command of Christ in its true light.

P. 29. l. 13. *During the lives of the Apostles.*] The first of the opinions here noticed is a common one among commentators of a certain school. See the Unitarian Version of the N. T., Rosenmüller, &c. on Matt. xxviii. 20. The second opinion is quietly propounded by Schleusner,

v. αἰών. The greater number of interpreters, however, have seen the good sense of the matter; and I observe, that the latest German annotator, Fritzsche, both on Matt. xxviii. 20. and on xii. 39. understands συντελεία τοῦ αἰῶνος as designating the second advent of Messiah in glory.

P. 29. last line. *When all supernatural assistance was withdrawn.*] Stillingfleet, Divine Right, &c. Part II. Ch. 11. p. 255. (fol. ed. of his Works.) See a similar argument as to the *inequality* of the ministry, in Jeremy Taylor's Episcopacy asserted, §. 1. 5.

P. 30. l. 11. *Bishop Hall.*] See his Episcopacy by Divine Right, Part II. §. 3. (Vol. IX. p. 551.)

P. 31. l. 4. *Other parts of their office.*] So Jeremy Taylor, (Episcopacy asserted, §. 3.) This power, so delegated, was not to expire with their persons, for when the great Shepherd had reduced his wandering sheep into a fold, he would not leave them without guides to govern them so long as the wolf might possibly prey upon them. And this he intimates in that promise, *Ero vobiscum*, &c. *Vobiscum*, not with your persons, for they died long ago, but *vobiscum et vestri similibus*, with *Apostles* to the end of the world. And therefore, that the apostolate might be successive and perpetual, Christ gave them a power of ordination, that by imposing hands on others they might impart the power they had received from Christ. For in the Apostles there was something extraordinary, something ordinary. Whatsoever was extraordinary, as 'immediate mission, unlimited jurisdiction, and miraculous operations.'

that was not necessary to the perpetual regiment of the Church, for then the Church should fail when these privileges extraordinary did cease. It was not, therefore, in extraordinary powers and privileges that Christ promised his perpetual assistance; not in speaking of tongues, not in doing of miracles: in these Christ did not promise perpetual assistance, for then it had been done, and still these signs should have followed them that believe, but we see they do not. It follows then, that in all the ordinary parts of power and office, Christ did promise to be with them to the end of the world; and, therefore, there must remain a power of giving faculty and capacity to persons successively, for the execution of which Christ promised perpetual assistance. For since this perpetual assistance could not be meant of abiding with their persons, who in a few years were to forsake the world, it must needs be understood of their function, which either must be succeeded to, or else it was temporary in their persons. But in the extraordinary privileges of the Apostles, they had no successors, therefore of necessity must be constituted in the ordinary office of apostolity. Now what is this ordinary office? Most certainly, since the extraordinary, as is evident, was only a help for the founding and beginning, the others are such as are necessary for the perpetuating of a Church. Now, in clear evidence of sense, these offices and powers are 'preaching, baptizing, consecrating, ordaining, and governing;' for these were necessary for the perpetuating of a Church: unless men could be Christians that were never christened, nourished up to life without the Eucharist, become priests without the calling of God and ordination, have their sins pardoned without absolution, be members and

parts and sons of a Church whereof there is no coadunation, no authority, no governor. These the Apostles had without all question; and whatsoever they had they had from Christ, and these were eternally necessary; these then were the *offices* of the apostolate, which Christ promised to assist for ever, and this is that which we now call the order and office of Episcopacy.'

As the nature of my argument leads me only to consider the question of a commission, and not the nature of that commission, it may be right to observe here that the Presbyterians have endeavoured to draw an argument in favour of their form of government from Matt. xxviii. 20. Calamy (Defence of Mod. Nonconf. p. 92, 93.) argues that the commission there given either enables the Apostles to ordain successors or not. If not, it is imperfect; but if it does, then the ordaining power is comprehended under discipling, baptizing, and teaching. And the same power must be conveyed with the ministerial office to all invested with it by virtue of this commission.

Hoadley (when Rector of St. Peter-le-Poor) answered this argument with great acuteness:—'Allowing for a moment, that this was the *sole* commission under which the Apostles acted, can any one say that it is any thing more than a commission arranging that there shall always be officers for doing all that is necessary in the Church? Can any one argue that (although it makes no express difference, i. e. though it does not say that he who is called to teach shall not be called to ordain,) it says that every one who is called to teach shall be called to ordain?' Besides this, it is not necessary, as Hoadley and many others observe, to suppose that the Apostles might not be instructed in many minute

particulars by the Holy Spirit. See Hoadley's Brief Defence of Episcopal Ordination, p. 137, and following.

P. 34. l. 3. *As Bishop.*] The following are the words of Theodoret on 1 Tim. iii. 1.—‘Τοὺς νῦν καλουμένους Ἐπισκόπους Ἀποστόλους ὠνόμαζον· τοῦ δὲ χρόνου προέοντος τὸ μὲν τῆς Ἀποστολῆς ὄνομα τοῖς ἀληθῶς Ἀποστόλοις κατέλιπον, τὴν δὲ τῆς Ἐπισκοπῆς προσηγορίαν τοῖς πάλοι καλουμένοις Ἀποστόλοις ἐπέθεσαν· οὕτω Φιλιππησίων Ἀποστόλος ὁ Ἐπαφρόδιτος ἦν οὕτω Κρητῶν ὁ Τίτος καὶ Ἀσιανῶν ὁ Τιμόθεος Ἀποστόλοι, οὕτω δὲ ἀπὸ τῶν Ἱεροσολύμων τοῖς ἐν Ἀντιοχείᾳ ἔγραψαν οἱ Ἀποστόλοι καὶ πρεσβύτεροι.’

P. 34. l. 11. *To ordain, or lay hands.*] In the passages to which I refer here there can be no doubt; but there is some controversy as to the meaning of the word *χειροτονέω* in the next citation, Acts xiv. 23. That it means both in writers of the same age as St. Luke, and in some of the early Church writers, *to appoint*, is undoubtedly true, but it will appear also by a reference to Suicer, that both the verb and the noun were early applied to *ordination* also. That it meant a designation to the office by the Apostles, must, I think, be allowed, (see Hoadley's Brief Defence of Episcopacy, Ch. III. p. 204—6.); and when we remember the positive evidence existing as to the method in which that designation was made on other occasions, I hardly think we go beyond the mark in affixing to the word here a sense descriptive of that method, and certainly belonging to the word at a little later period. The great Witsius speaks with much candour on the point, though I cannot agree with him in thinking there is any reference to popular election on this

occasion: scarcely a commentator, indeed, affords him any support here. After noticing the proof afforded in Suicer, that *χειροτονία* and *χειροθεσία* became equivalents in meaning, he says, ‘Sine dubio Apostoli potestatem Episcopos et Presbyteros creandi a Christo nacti sunt; sed prudenter censuerunt, non expedire ut omni jure suo semper uterentur. Eos potissimum Ecclesiis præfici cupiebant qui civibus suis gratissimi probatissimique erant; idcirco multum plebis ipsius arbitrio permiserunt: atque illud esse arbitror quod Lucas hic docet. Si quis pugnet, convenientius videri auctoritati apostolicæ, ut et hic *χειροτονία* pro consecratione sumatur; *equidem non improbe contra tendam*; verum id certis primum argumentis adduci poscam quod Apostolorum ætate vox *χειροτονία* eam significationem habuerit.’ Witsius, Meletem. Leid. p. 55.

P. 34. last line. *That it was not enough.*] Dr. Hey, Book IV. Art. 23. Sect. 22. This argument is insisted on: with great force by the excellent Allistree, Sermons, Vol. I. p. 209.

P. 35. l. 30. *The apostolic fathers.*] Their testimony will be found collected in Hall’s Episcopacy by Divine Right, Sect. 10, 11.

P. 35. l. 22. *Commission to minister.*] This is the just remark of Dr. Hey, *ubi supra*, Sect. 2, who gives shortly also the testimony of the apostolic fathers,

P. 35. l. 22. *Clement.*] See his First Epistle to the Corinthians, c. 44, 45.

P. 36. l. 22. *Has been continued also.*] For this point perhaps the 15th and 18th—22nd Sections of Hall's Divine Right will be sufficient. Jeremy Taylor, in the Introduction to Episcopacy asserted, says, 'The Catholic practice of Christendom for 1800 years is so insupportable a prejudice against the enemies of Episcopacy, that they must bring admirable evidence of Scripture, or a clear Revelation proved by miracles, or a contrary undoubted tradition apostolical for themselves, or else hope for no belief against the prescribed possession of so many ages.' Thus Hooker: 'We require you to find out but one Church upon the face of the whole earth that hath been ordered by your discipline, or hath not been ordered by ours, that is to say, by Episcopal regiment, sithence the time that the blessed Apostles were here conversant.'—Preface, Sect. 4.

P. 37. l. 3. *Set apart for the purpose.*] The sole defender of the opposite opinion in ancient times seems to have been Ærius, and a reference to Epiphanius's account of him, (Hæres. 75.) will sufficiently shew what account is to be made of his opinions. See Hall's Episcopacy by Divine Right, Part II. Sect. 19. Jeremy Taylor's Episcopacy asserted, §. 47. Hall mentions also one or two instances more of persons assuming the right of teaching without ordination, and their immediate condemnation, in the 15th Section. See too Taylor's Episcopacy asserted, §. 132.

With respect to Jerome's supposed depreciation of Episcopacy, the subject has been so fully and ably canvassed that little can be necessary. See J. Taylor's Episcopacy asserted, §. 21. Hoadley's Brief Defence of Episcopacy, Ch. I. p. 82—99. Bishop Hobart's Apology for Apostolic

Order, p. 174—199. The passage occurs in the Commentary on the Epistle to Titus. Jerome was engaged in warm contests with Bishops and Deacons, who, as he thought, infringed his rights as a Presbyter; and he was led, therefore, to exalt the office of Presbyter as much as possible. What he says is, that at first the Church was governed by a council of Presbyters; that afterwards disputes arose, and then one chosen from the Presbyters was appointed over the rest. Now passages in great number can be produced from other parts of his works, in which he maintains that the *supremacy* of Bishops was of apostolic institution; and I think it is therefore only bare justice to him to suppose with Hoadley and Bishop Hobart, that he meant that the change he alludes to was made in the times of the Apostles, and by their authority*. ‘He does not,’ as Bishop Hobart observes, ‘even on this supposition, pretend to adduce *any record of the fact*, but reasons only from the identity of the names Bishop and Presbyter.’ The probability of such a change being made *at any time* before the age of Jerome without a single record of it, is really not worth arguing for. See Note on p. 38. l. 12. We find Jerome afterwards, when most vehement for the dignity of Presbyters, asking, ‘*Quid facit Episcopus, excepta ordinatione, quod Presbyter non faciat †?*’

* There is nothing in the passage *against*, but much *for* this supposition. For example, in referring to the schisms which caused the appointment of the Bishops, Jerome describes it by saying that there was a council of Presbyters until the people began to say, *I am of Paul, and I of Apollos*. Surely these words look like a reference to apostolic times. Again, he says that this change *was* established by a decree *through the whole world*; when could he think this could have been brought about after the Apostles’ time.

† Jerome, Epist. 85, ad Evagrium. The word used is *faciat*, and Taylor

P. 38. l. 4. *By the original authority from God.*] ‘And what the will of the Apostles was when once the Christians multiplied, and the order and regularity of the Church was to be regarded, I leave to any one to judge from the first chapter of this treatise; in which I have shewn, both from the instances of ordination and rules concerning it recorded in the New Testament, and from the acknowledged testimony and practice of the first ages, that the persons manifestly designed by the Apostles for this work were ecclesiastical officers superior to Presbyters, and distinct from the laity. Nay, it is manifest, that had it been the will of the Apostles that the laity should be left to the exercise of this right, St. Paul would have given or sent orders to Ephesus, that every congregation of Christians, when it was formed, should choose one from amongst themselves for the performance of religious offices, and not have appointed Timothy to that work; the very constituting of him to ordain Presbyters being a confutation of the opinion of this author.’ Hoadley’s Brief Defence of Episcopacy, Ch. III. p. 179.

P. 38. l. 12. *And doubtless were of a temporary nature.*] ‘But are all *apostolic practices* equally important and obligatory? Certainly not. How then do we distinguish those apostolic practices which were intended to last and be *unchangeable* from those which were temporary and mutable? We can determine instantly, from the *nature* of those prac-

(Episcopacy asserted, §. 21.) argues that Jerome meant *may not*. In his day Presbyters did not govern, and he could not, therefore, ask what a Bishop did which a Presbyter did not do likewise, but which the Presbyter *could* not do? Hoadley has argued in the same way. And if this be true, it shews at once Jerome’s belief that no one but a Bishop *ever* could ordain.

tices, whether they were local and temporary or of general and permanent observance. The love feasts, the kiss of charity, the deaconesses who were to attend on women in baptism, were apostolic *practices* evidently of superior moment, proper and necessary only under peculiar circumstances of the Church, and laid aside when those circumstances changed. But the *practice* of the Apostles in settling the *Christian ministry* is of the first importance, and of permanent obligation. The Christian ministry lies at the foundation of the Christian Church. The Apostles were to institute a ministry which was to continue by *succession* "to the end of the world;" we have the same right to change the sacraments, and to pretend that they are temporary and mutable, as we have to change the *constitution* of the Christian ministry as settled by *apostolic practice*. Here the *institutions* of the Apostles must be gathered from their *practice*, from their authoritative acts. The ministry is of *divine* authority, and rests solely on a *divine commission* *; this commission must be derived from Christ, the source of all power in the Church, by a *succession* of persons authorized to transmit it. In no other way can it be derived. Admit that this succession has been interrupted—admit that the *mode* of transmitting the ministerial commission may be changed, may be placed in other hands than those in whom the Apostles placed it, and you render null the promise of Christ, "Lo! I am with you alway, even to the end of the world." You suffer the gates of Hell to prevail against the Church, for you wrest from it its divine

* "No man taketh this honour to himself but he that is called of God, as was Aaron." Heb. v. 4.

character; you make its ministers and its sacraments human officers and human ordinances.

‘ The connection between the *visible Church* and the “ Lord of all ” can only be kept up by a visible *ministry*, administering *visible sacraments*; and this ministry can derive its authority from Christ only, in that mode and order originally constituted.

‘ ——— Episcopacy is unchangeable, because it is the originally constituted mode of conveying that *commission*, without which there can be no visible ministry, no visible sacraments, no visible Church. The power of ordination must remain with the *first grade of the ministry*, now called Bishops, because with them it was placed by the Apostles, divinely commissioned to found the Church, to constitute its ministry, and to provide for the continuance of this ministry to the “ end of the world. ” Change the ministry, place the power of ordination in other hands, the Church is no longer founded “ on the Apostles and Prophets, Jesus Christ himself being the chief corner stone ; ” its constitution and ministry have no power but what man gives them ; it rests on the sandy foundation of *human authority*. ’ Bishop Hobart’s Apology for Apostolic Order, p. 163.

The preceding passage from Bishop Hobart contains all that is requisite on this subject. The work from which it is taken is a series of controversial letters addressed to a Presbyterian divine in America. The latter part of this work contains by far the best statement of the arguments for Episcopacy which I know. The treatises of Hall and Taylor, full of learning, zeal, and eloquence, as they undoubtedly are, overstate some points, and dwell on minutiae of little value to the argument. Bishop Hobart, on the con-

trary, gets rid of every thing not *essential* to the question, and shews what pure and real Episcopacy is, free from arbitrary adjuncts and human inventions. If his time would allow him to reprint the latter part of his work, with the omission of the few sentences relating to the local controversy in which he was engaged, he would do a great service to young divines; and the addition of his excellent Charges would compose a Tract of no ordinary value. I am tempted, by the strange ignorance which I have found prevailing on this subject, to state, in a very few lines, what are the opinions and views of Episcopalians. They readily allow that *the names* of Ἐπίσκοπος and Πρεσβύτερος are interchanged in the New Testament; but they maintain that there is a clear distinction of *office* to be found there; i. e. that it can be proved from Scripture that there was a Church officer who had the privilege of *ordaining*, which was *never* possessed by Presbyters at large. To those who recognize the necessity of a commission from reason, or acknowledge it from Scripture, they shew clearly the necessity of such an officer, from the impossibility of continuing the commission without him. They then establish the existence of such an officer from history, beginning from the time of the Apostles down to the Reformation, and shew that early records relate the planting of many Bishops even by the Apostles, and that the voice of history is loud in declaring the universality of the practice. Of course these statements cannot be proved here; but if the young divine will search the treatises of Hall, of Hammond, and of Taylor, he will find full proof of them; and he need not trouble himself about the other positions of those great writers.

The only answer to this view which has ever been at-

tempted, with even a show of argument, has been that founded on Jerome's statement as to the *change* introduced from Presbyterian to Episcopal government. I have already noticed that Jerome's meaning was probably only that this change was made by the Apostles themselves. Jeremy Taylor, (Episcopacy asserted) even *assumes* this to be the right meaning of the passage in Jerome. And it must here be added, that there is no record of any such change *at any period* of Church history whatever. Jerome lived at the end of the fourth century, so that he would be bad evidence of any very early change; and the unreasonableness of supposing a change immediately * after the Apostles' times is strongly and justly insisted on by many writers. 'Can it,' says Bp. Hall, Part I. §. 5. 'enter into any wise and honest head, that these prime saints, even in the greatest purity of the Church, would wilfully vary from the holy institutions of the blessed Apostles; and as the fickle Israelites did, so soon after Moses' back was turned, worship idols of their own invention? Surely he must be strongly uncharitable that shall think so; strangely impudent that dares maintain it, and wickedly credulous that can believe it.' Jeremy Taylor argues this point with his usual eloquence in his 23rd section of Episcopacy asserted. 'For, consider we, is it imaginable that all the world should, immediately after the death of the Apostles, conspire together to seek themselves and not "*ea quæ sunt Jesu Christi*," to erect a government of their own devising, not ordained by Christ, not delivered by his Apostles, and to relinquish a divine foundation and the apostolical superstructure, which,

* Forty years is the time fixed by Blondel and others. See Headley's Brief Defence, p. 63.

if it was at all, was a part of our Master's will, "which whosoever knew and observed not was to be beaten with many stripes?" Is it imaginable that those gallant men who could not be brought off from the prescription of Gentilism to the seeming impossibilities of Christianity, without evidence of miracle and clarity of demonstration on agreed principles, should all, upon their first adhesion to Christianity, make an universal dereliction of so considerable a part of their Maker's will, and leave Gentilism to destroy Christianity? For he that erects another economy than what the Master of the family hath ordained, destroys all those relations of mutual dependence which Christ had made for the coadunation of all the parts of it, and so destroys it in the formality of a Christian congregation or family.'

The same point is examined at great length by Hoadley, in his *Brief Defence*, &c. Ch. I. p. 65, and following: one passage is worth extracting, (p. 69.) 'Let any one but consider the regards of the first Christians towards things of the smallest importance which they imagined to be of apostolical institution; that they proceeded so far as to excommunicate one another for the sake of a supposed neglect in so insignificant a matter as the time of observing Easter; nay, that they were ready to die rather than voluntarily and designedly depart from any thing apostolical; and then judge whether any considerations could induce either Presbyters or people to carry forward and acquiesce in such a material alteration, or ever to believe that the form of government in which the Apostles left the churches was not as good, and as capable of preventing all things evil amongst Christians, as any other that could possibly be thought of in after ages. I grant that many matters of small importance

which might plead apostolical custom or prescription might be dropped and diffused by degrees in after ages ; but that the almost immediate successors of the Apostles should professedly meet to alter what they knew to be the Apostles' institution in such a matter as the government of the Church is incredible.' The reasoning is all on our side here ; besides which the onus probandi lies on the adversary, who has not one single fact to allege.

But if the change did not take place in or near the time of the Apostles, no one will venture, in the face of all history, to say that it took place later. And this seems conclusive as to the fate of the argument. If any one wishes to see the miserable arguments resorted to by the opposite party, I would recommend him to look at Turretinus, T. III. loc. xviii. §. 21.

I may refer, for the same positions as those maintained by Bishop Hobart, to the Postscript to Law's Second Letter to Bishop Hoadley. They are there admirably urged in a passage beginning 'The great objection to this doctrine is,' p. 73. Fourth Edit. 1737. But I do not extract it, as these three letters are indispensable to every Episcopal student in divinity. As specimens of controversial style they are almost unrivalled ; cool, clear, and keen to a degree quite astonishing ; and written in that pure mother English which is the peculiar boast of this great writer in his earlier works. But it is not as specimens of controversy, but as master-pieces of argument that they are here recommended to the student. See too Bishop Hall's Works, Vol. IX. p. 599—601.

P. 38. last line. *Those who had the power of bestowing it.*] Law's Postscript to his Second Letter, p. 71.

P. 39. l. 5. *What no earthly power had given.]* Law, *ubi supra*, p. 66.

P. 39. l. 17. *Of society and situation.]* The truth on this matter is well stated by Bishop Hobart. ‘Episcopalians do not contend that in an extensive and unqualified sense there is any form of Church government of divine right. Church government is often applied by Episcopal writers in a confined sense to the orders of the ministry; and in this confined signification, Episcopal government is of divine right: but in a more extensive sense, Church government includes the particular organization by which ecclesiastical power is exercised and discipline is administered, and the rites and ceremonies by which public worship is conducted. In this extensive signification, Episcopalians maintain that there is no precise form of Church government of divine right; the organization of ecclesiastical authority, the forms of discipline, the rites and ceremonies of public worship, they maintain are not laid down in Scripture, and “therefore by common consent and authority they may be altered, abridged, enlarged, amended, or otherwise disposed of as may seem most convenient for the edification of the people *.” The single point for which they contend is, that Episcopacy was instituted by Christ and his Apostles; that the three grades of ministers, bishops, priests and deacons, with their appropriate powers, are of divine and apostolical institution.

‘The government of the Church, therefore, is evidently not to be identified with its ministry. The former, as in-

• Preface to American Prayer-Book.

cluding discipline, rites and ceremonies, may be altered by human authority; the latter can only be altered by that divine authority which originally instituted it. If we change the distinctive grades and powers of the ministry, and take the power of ordination from the hands in which it was originally vested, we make the ministry of human instead of divine authority.

‘ But while bishops, priests and deacons, with the powers which they respectively received from Christ and his Apostles, are preserved inviolate, the Church possesses the right, according to Episcopalians, to create new officers, and to model discipline, rites and ceremonies, as may serve best for edification, provided there be no violation of any divine command or institution.

‘ The principle that in an extensive sense there is no form of Church government *in all its parts* of divine right, is maintained by all Episcopalians. It is particularly vindicated by the celebrated Hooker, in his learned Ecclesiastical Polity. The Puritans maintained that “ God hath delivered in Scripture a complete, particular, immutable form of Church polity.” Of course they opposed the Church of England for including in her discipline and public services many things not expressly commanded by the word of God. In opposition to them, Hooker * contended “ to make new articles of faith and doctrine, no man thinketh it lawful, new laws of government, what Commonwealth or Church is there which maketh not either at one time or other?” He contends, that as external rites and ceremonies

* The Bishop refers to Hooker’s Third Book, Sect. 10. I would beg to recommend the whole of that book to those who wish to understand the subject.

do not affect the substance of the faith, "in such things discretion may teach the Church what is convenient;" and that in regard to them "the Church is no farther tied to Scripture, than that against Scripture nothing be admitted into the Church." Some Episcopal Churches have incorporated in their regimen many ecclesiastical officers not known in other Episcopal Churches, nor deemed essential by any. In regard to them Hooker observes, "as for deans, prebendaries, &c. &c. and such other like names, which being not found in holy Scripture, we have been thereby, through some men's error, thought to allow of ecclesiastical degrees not known nor ever heard of in the better ages of former times: all these are, in truth, but titles of office—degrees of order still continuing the same they were from the first beginning." Whatsoever things the Word of God hath neither commanded nor prohibited, the Church possesses the right which every other society possesses, to prescribe and enjoin.

'It is therefore a principle strictly Episcopal, received by all Churchmen, that the particular organization of Church government, matters of discipline, rites and ceremonies, are not unalterably determined in Scripture: in this extensive sense there is no particular form of Church government of divine right.'—Apology for Apostolic Order, p. 130—132.

P. 40. l. 10. *Which belong to other men.*] It may be thought, at first view, that the view here taken is not entirely consistent with what has been said in p. 16. A few words will, I think, remove all appearance of inconsistency.

When it is argued that one man has as much right as another to teach, and that Church government is therefore

the mere dictate of expediency, the obvious reply is, that no man has any right by nature to minister in sacred things; and that they who thus argue either forget that there is such a thing as Scripture, or forget to look in it for what it is reasonable to suppose it will contain,—direction in such matters. How can they expect, unless they expressly reject Scripture, and have to deal with those who do so likewise; that what Scripture says, if it says any thing on the matter, shall be overlooked or set aside in favour of their notions and constitutions? Now the fact is, that rightly or wrongly, it is believed by an overwhelming majority of Christians, that Scripture *does* say something on this point; and when that belief is established, the human system must fall to the ground, and be without any authority at all. It cannot stand beside the word and law of God. But how does this apply to the case before us? We believe that God *has* laid down a scheme of Church government, and that it is in virtue of a commission from him that the priest teaches. How then can human authority interfere with him, or limit his privileges? Clearly thus. God has laid down only the great features of a scheme of Church government, and has left it to man to make those necessary arrangements and those necessary variations of arrangement which the varying condition of human society requires. It is needless to go into proof of a position which has been argued fully by Hooker in his Third Book against the Puritans; to any but enthusiasts his reasoning must, I think, be convincing*. Indeed, if we consider the declaration

* The sum of it he states thus, § 11. near the end.—‘The matters wherein Church polity is conversant are the public religious duties of the Church, as the

of Scripture, that 'the spirits of the Prophets are subject to the Prophets, for *God is not the author of confusion*

administration of the word and sacraments, prayers, spiritual censures, and the like; to these the Church standeth always bound. Laws of polity are laws which appoint in what manner these duties shall be performed; in performance whereof, because all that are of the Church cannot jointly and equally work, the first thing in polity required is a difference of persons in the Church, without which difference these functions cannot in orderly sort be executed. Hereupon we hold that God's clergy are a state which hath been, and will be as long as there is a Church upon earth, necessary, by the plain word of God himself, a state whereunto the rest of God's people must be subject, as touching things that appertain to their soul's health. For where polity is, it cannot but appoint some to be leaders of others, and some to be led by others. If the blind lead the blind they both perish. It is with the clergy, if their persons be respected, even as it is with other men, their quality many times far beneath that which the dignity of their place requireth. Howbeit, according to the order of polity, they being the lights of the world, others (though better and wiser) must that way be subject unto them. Again, forasmuch as where the clergy are any great multitude, order doth necessarily require that by degrees they be distinguished; we hold there have ever been, and ever ought to be in such case, at leastwise two sorts of ecclesiastical persons, the one subordinate unto the other, as to the Apostles in the beginning, and to the Bishops always since, we find plainly, both in Scripture and in all ecclesiastical records, other ministers of the word and sacraments have been. Moreover, it cannot enter into any man's conceit to think it lawful that every man which listeth should take upon him charge in the Church; and therefore a solemn admittance is of such necessity that without it there can be no Church polity. A number of particularities there are which make for the more convenient being of these principal and perpetual parts in ecclesiastical polity, but yet are not of such constant use and necessity in God's Church: of this kind are times and places appointed for the exercise of religion, specialities belonging to the public solemnity of the word, the sacraments and prayer, the enlargement or abridgment of functions ministerial, depending upon those two principles before mentioned. To conclude, even whatsoever doth by way of formality and circumstance concern any public action of the Church now, although that which the Scripture hath of things in the former kind be for ever permanent, yet in the latter both much of that which the Scripture teacheth

but of peace in the Churches, (1 Cor. xiv. 32, 33.) and then consider the endless variety and change of circumstances occurring in a system so extensive and of such duration as human society, we cannot fail to see what must be the will of God in this matter, nor to acknowledge that where an authority not in any thing *contrary* to Scripture exists, we violate every tie of conscience when we transgress it. Now the priest of the Church of England has received his commission at the hands of his bishop: by the oaths he has taken, as well as by the service of ordination in which he partakes, and in which his commission is conferred, he has acknowledged the power of the bishop, and acknowledged too, *totidem verbis*, the bishop's power *to appoint him to serve* in a particular place; he has recognized, *totidem verbis*, the fact that *certain people will be committed to his care and charge*; and he has solemnly vowed to obey his Ordinary. Now when he has thus confessed the existence of a legal authority, and vowed to obey it; when he knows that the same authority which has committed certain people to him, has committed all the people of the realm to others, and has done this to avoid confusion and produce peace; what can he say in his defence for violating this order, and putting his sickle into other men's harvest? 'Should a man,' I use the words of Mr. Sikes *, 'should a man say with the

is not always needful, and much the Church of God shall always need which the Scripture teacheth not.'

* In an admirable work called "A Discourse on Parochial Communion," p. 258. I would earnestly recommend the whole of it, and especially the chapter on the *Pastor's Right to minister to the People*, to all candidates for orders. I know that the laxest notions are entertained on this point; that such instances,

saucy Itinerant, that "he was ordained a priest of the Universal Church," that "the whole world is his parish," still it must be remembered that he accepted his post in that Church where the superior has power to deprive him of those dignities and privileges which he once conferred upon him. If he (the superior) withdraw his permission to speak in the Church, by what authority can he administer at all? Will he still persevere in officiating, as if no prohibition were against him? If a superior can deprive, *a fortiori*, he can limit and restrain.

There are some observations by Balguy on the main point here noticed, which appear to me very sophistical: he is arguing very justly against those who think themselves at liberty to preach in opposition to the faith of their Church; but he adds, that men are not bound to explain or defend all the articles of religion. And he defends this by saying, (Vol. I. p. 105.) 'Here it will be urged by some persons, "We are to obey God rather than man: a Christian minister is to preach the Gospel of Christ, not inculcate the doctrines of a National Church; and it is his duty also to preach the whole Gospel, not to confine himself to such parts of it as he finds to consist with human creeds and articles." But how, I ask, did it become his duty? He was once at liberty to choose whether he would preach any

for example, have occurred very recently, as Deacons, when attending a Bishop for examination previous to their ordination as priests, *exhorting* in the inn near his residence, and defending their conduct for so doing. If this unfortunate tendency to mistake the extent of the ministerial commission and to violate the discipline of our Church could be got rid of, I think we might confidently hope that the doctrinal controversies which have agitated the Church would gradually die away.

part of the Gospel; what is it that now binds him to preach the whole of it? Certainly they who made him a preacher imposed no such obligation: they neither required nor authorized him to preach any other doctrine than is agreeable to the institutions of the Established Church.'

Such a statement is as mischievous as the errors it opposes.—A priest is bound indeed to teach the doctrine of the Church to which he belongs, *and nothing else*, but how does he justify the taking such an obligation on him? Certainly only by a conviction that the Church of which he becomes a priest teaches *the whole Gospel*; or in other words, that the view which he takes of the scheme of salvation in the Gospel, is that which, after due examination, he in his conscience believes to be true. What sort of a church would that be which did not teach the whole Gospel? How could any good man become a priest in it? How can any argument about such a church be needful?

P. 41. l. 5. *The ends of his grace.*] This is Law's argument, in nearly his words. See his Second Letter to Bishop Hoadley, p. 21. (4th edit.)

P. 42. l. 6. *A human minister.*] The substance of these arguments will be found in Law, *ubi supra*, p. 12—16.

There is an admirable passage on the Efficacy of Sacraments, in Hooker, VI. p. 177. (ed. 1661.); it concludes thus:—'God and man do here meet in one action upon a third, in whom as it is the work of God to create grace, so it is his work by the hand of the minister to apply a sign which should betoken, and his work to annex that spirit

which shall effect it. The action thereof is but one; God the author thereof, and man a co-partner by him assigned to work for, with, and under him: God the giver of grace by the outward ministry of man, so far forth as he authorizeth man to apply the sacraments of grace in the soul whereby he alone worketh, without either instrument or co-agent.'

P. 43. l. 15. *The debt of eternal death.*] These are the words of Hooker, Book VI. in the division on Absolution, (p. 173. ed. 1661.) The view of absolution which follows is that which he seems to have taken. In the same division, p. 170, he says, 'To remission of sins there are two things necessary, grace, as the only bond which taketh away iniquity, and repentance, as a duty or condition required in us. To make repentance such as it should be, what doth God demand but inward sincerity joined with fit and convenient offices for that purpose, the one referred wholly to our own consciences, the other *best discerned by those whom God hath appointed judges in this court*. So that having first the promises of God for pardon generally unto all offenders penitent; and particularly for our own unfeigned meaning, the infallible testimony of a good conscience; the sentence of God's appointed officer and vicegerent to approve with impartial judgment the quality of that we have done, and as from his tribunal in that respect to assoil us of any crime, I see no cause but that by the rules of our faith and religion we may rest ourselves well assured,' &c. &c.

So Jeremy Taylor:—'The priest does only minister to that pardon as he ministers to repentance. He tells us

upon what conditions God does pardon, and judges best when the conditions are performed, and acts forward those conditions by his proper ministry, and ministers to us the instruments of grace; but first takes account of our souls, and helps us, who are otherwise too partial, to judge severe and righteous judgment concerning our eternal interest,' &c.—Doctrines of Repentance, Ch. X. § 4. p. 259. Heber's Ed. I would recommend the whole of that chapter to the attentive perusal of the student *; as also the chapter on indicative absolution, at the end (p. 363.) of Shepherd on the Common Prayer. I would only remark, that Shepherd, in speaking of the Nonjurors, is unjust (p. 378.), if he refers to Law, when he says that the disciples of the old Nonjurors maintained that the priest had an absolute unconditional power to forgive sins. Law, I think, more than once speaks unguardedly, in talking of the *necessity* of absolution †: but it is his express assertion, in the strongest

* The remarks on the *advantage* of confession are well worthy consideration.

† The truth was, that Law was carried away by his complete victory over the miserable arguments of Hoadley. Hoadley reasoned thus: an infallible absolution cannot belong to fallible men; but no absolution can be authoritative which is not infallible; therefore no authoritative absolution can belong to any man living. This precious argument would do away at once, as Law shewed unanswerably, the sacraments, and Christianity itself; for if it were valid, no living man could be authorized to administer the sacraments, which are only to be administered on the supposition that the partakers possess certain qualities, of which the fallible minister is to judge. Hoadley might have truly said that Scripture gives no power of unconditional absolution; and nowhere makes even authoritative absolution necessary. On the other hand, though not necessary for all, to many it may be of the greatest comfort. It is to be observed also, that when we say that it is *declaratory* only, we do not mean to depreciate or represent it as of no effect. It declares what? God's pardon of sin, on the supposition that the conditions he requires are ful-

terms, that the absolution given by man is only conditional. See especially p. 38. of the Second Letter.

P. 46. l. 8. *The words of Hooker.*] Hooker, Book V. § 76.

P. 47. l. 2. *The assistance.*] The comma of quotation should be carried back to the last line but one of p. 46. The whole page is Hooker's, *ubi supra*, though the phrases are here and there modernized.

P. 51. l. 17. *Is not duly appreciated.*] Burnet's* Pas-

filled : these conditions are not matters of deep mystery, but require only an honest and faithful heart in the priest and the penitent. When the penitent knows his own sincerity, receives the sentence of absolution from the minister, and remembers that whatsoever is *rightly* loosed on earth is loosed in heaven, what higher comfort can he receive on earth?

* *We are ambassadors for Christ.* From which expression it is most evident that the ministry both requires the best and ablest, and deserves them ; that the refuse and abjects of men cannot be worthy of it, nor it unworthy of the choicest. It requires able men, because they are to be *ambassadors* : and this will follow of itself. Again, consider *whose* ambassadors, and in what business ? The ambassadors of the King of kings, in the weighty matter of treating peace betwixt him and mankind. Shall it be said of His ambassadors, as Cato said to those who were sent by the Romans to Bithynia, counting that three wants were amongst them, viz. that they had neither feet, nor head, nor heart ? It is true God may, and sometimes, especially in extraordinary times, does make use of unlettered and unqualified men, but then he inlays their defects by a singular supply, therefore that is no rule for us in the ordinary vocation. It is a piece of God's prerogative to use unlikely means without disadvantage : any thing is a fit instrument in his hands ; but we are to choose the fittest and best means, both in our own affairs, and in his service ; and if in any, this eminent service of embassy requires a special choice. If bodily integrity was necessary in the servers at the altar under the law, shall we think that the mentally blind and lame are

toral Care, for example, is full of passages tending to depreciate human learning. It is true that Burnet's professed intention is to establish the superiority of piety as a qualification for the ministry. But I cannot believe this view of the case to be either just or expedient, especially in the present day, when we have so much real zeal in many ministers, which might have produced far happier fruit if tempered by the discretion naturally resulting from patient study and sound learning. Why should we make even the semblance of an opposition between piety and learning, or extol one at the expense of the other? Is there, in fact, any opposition between them? Let the works of Taylor, and Hall, and Bull, and Pearson, and Barrow answer. If then learning has no tendency to quench piety, let me ask whether the *advantage* of human learning towards understanding Scripture, and gaining clear views of the doctrines taught in it will be denied? If that point too is conceded,

good enough for the ministration under the Gospel, which exceeds in worth and glory? *Who is sufficient for these things?* saith the great Doctor of the Gentiles. Our practices seem to answer, any body.'—Leighton's Works, Vol. III. p. 470.

'I confess,' says the great South, 'God has no need of any man's parts or learning; but certainly then he has much less need of his ignorance and ill behaviour.'—Sermons, Vol. I. p. 149. This remark is followed by some others in his most caustic vein on the evils of admitting ignorant men into the ministry; and the concluding ones shew what he thought of this separation of learning and piety:—'We have had almost all sermons full of gibes and scoffs at human learning. Away with vain philosophy, with the disputer, &c. Thus divinity has been brought in upon the ruins of humanity, by forcing the words of the Scripture from the sense, and then putting them to the worst of drudgeries, to set a *jus divinum* upon ignorance and imperfection, and recommend natural *is* for supernatural grace.'—South's Sermons, Vol. I. p. 153.

as it must be, what excuse can be alleged for the minister's neglecting that which can give him any, the least, vantage ground, and far more, that which will give him so great a one in the exercise of his duty?

It is really distressing to hear the idle answers to these arguments. It is commonly said that great learning can be of no use in a country parish, where the people are ignorant and require only plain instruction. They who so speak must imagine that the only use of learning is to enable its possessors to quote Hebrew and Greek in the pulpit. Let such reasoners be assured that the advocates for learning recommend it not that the eyes of the vulgar may be dazzled, but because they believe it to be one of the best means, under God's blessing, of attaining sound and just views of the many great and awful subjects within the province of the divine, both directly by making him acquainted with the writings of men wiser than himself, and indirectly by the exercise of his faculties.

Bishop Jebb has stated the great purpose for which the divine is required to engage in theological study most admirably.—‘It is that we may save ourselves and them who hear us; it is that we may be ourselves more firmly established in the great principles of our faith; and that hence we may be enabled wisely, faithfully, scripturally, and devoutly to feed our several flocks with the words of eternal life.’—Jebb's Sermons, p. 327. How many separations from the Church, how much tendency to schism within it indeed would have been spared, had many well-intentioned ministers of late days added to their right intentions that sound knowledge and learning without which such intentions are often fruitless and often mischievous? When we hear from some

of them the declaration that no knowledge but that of Scripture is required, it is impossible not to call to mind the two first clauses of the caustic phrase of Prideaux:—‘ Bonus textualis, bonus Theologus, clamant quam plurimi, qui nec de textu, nec de Theologia, nec de bonitate sunt solliciti.’ It is indeed enough to know Scripture, but that knowledge is not perfected by the soundest learning and the longest life*.

To a different class of persons the inculcation of the necessity of learning is equally necessary. General and superficial information is diffused in so many shapes, and is to be obtained at so easy a rate, that there is an ‘ ignorant impatience’ of severe study. But such is the extent of theology, and such the difficulties of many branches of it, that nothing but ‘ applying ourselves wholly to this one thing, and drawing all our cares and studies this way,’ nothing but being really ‘ *diligent* in such studies as help to a knowledge’ of Scripture, will make us what we ought to be, will enable us ‘ rightly to divide the word of God,’ and to bestow that knowledge which the laity have a right to seek at our mouth.

P. 51. l. 23. *Solidity of their learning.*] The necessity of learning for the ministry is no where more fully argued

* Bishop Jebb, after enumerating the variety of matter and of style in Scripture, adds, ‘ When it is soberly considered that all this is contained in that wonderful book the Bible, and that the Bible itself is but a text-book expanded by the ablest writers and the best men, who have in all ages edified the Church; then let us honestly pronounce, whether Christian teachers have not a field of mental exertion which rather astonishes by its magnitude than circumscribes by any rigorous and dispiriting limitation.’—Jebb’s Sermons, p. 294.

than by Bishop Bull, in that incomparable Sermon called ‘The Priest’s Office difficult and dangerous:’ it ought to be made a Manual by the candidate for orders.

‘The first requisite to the office of a teacher, is a very large knowledge. The very name of his office implies this; he is *διδάσκαλος*, *a teacher*, and he that is such must be as the Apostle requires, (1 Tim. iii. 2.) *fit to teach*. And this he cannot be unless he be well learned and instructed himself, and furnished with a plentiful measure of divine knowledge. God himself, by the Prophet Malachi, (ch. ii. 7.) requires that the priest’s lips should keep and preserve knowledge. Methinks the expression is more emphatical than is ordinarily conceived; it seems to imply that the priest should be a kind of repository or treasury of knowledge, richly furnished with knowledge himself, and able also abundantly to furnish and supply the wants of those that shall at any time have recourse to him for instruction. And therefore it presently follows, “And they, (i. e. the people) shall seek the law at his mouth.” Yea! the words import that the priest should be a treasury of knowledge not to be exhausted.’

After shewing, with great beauty, that our Lord himself expects the teacher to be like a householder, ‘who, for the maintaining his family and the entertainment of his guests all the year round, is supposed to have an *ἀποθήκη*, or repository for provisions, and there to have laid in a great store and abundance of provisions of all sorts and kinds,’ he goes on to say, that as all sciences perform the office of handmaids to theology, the art of arts, and science of sciences, as Nazianzen speaks, the complete divine ought to be master of all arts and sciences. ‘But,’ he adds, ‘God be thanked

this is only the heroic perfection, not the necessary qualification of a teacher. A man may very well content himself to sit in a much lower form, and sit safely; he may move in a far inferior orb, and yet give much light, and communicate a benign and useful influence to the Church of God. Let us view, therefore, the necessary parts of theology, wherein the teacher cannot be ignorant or uninstructed but to the very great detriment of his disciples, and his own greater shame and hazard. How ample a field have we still before us! here is theology positive, polemical, moral, casuistical, and *all most necessary for the teacher*. As to positive divinity, or the knowledge of those necessary speculative truths that are revealed in Scripture, a man can be no more a divine that is unacquainted with this, than he can be a grammarian that understands not the very first elements of grammar. And yet of so abstruse, so sublime a nature are even these truths, that for a man rightly to apprehend them, and clearly to explain them, especially to the capacity of his duller hearers, is no very easy matter.'

He then explains at great length the necessity of the three other parts mentioned, and adds, 'I have all this while spoken nothing of the Holy Scriptures, that deep and unsearchable mine from whence the divine is to fetch all his treasures, from whence he is to borrow the principles of all theology, positive, polemical, moral, casuistical; and therefore tis evident, that unless he be well studied in these he must needs be defective in all the rest; he must needs be a weak divine that is not mighty in the Scriptures. And, Lord! how many things are necessary to give a man a right understanding of these sacred writings?—Rightly to understand the Scriptures is a very difficult thing, especially for us who

live at so great a distance from those times wherein they were written, and those persons and churches to whom they were directed: tis no slender measure of the knowledge of antiquity, history, and philology, that is requisite to qualify a man for such an undertaking. They know nothing of the Holy Scriptures that know not this.'—Bull, *Some Points*, &c. I. 233—249.

The third of Jeremy Taylor's rules (given that 'the clergy, in their duty and their charges in the provision made for them may be more secure,') is:—'It is necessary that you be very diligent in reading, laborious and assiduous in the studies of Scripture, not only lest ye be blind seers and blind guides, but because, without great skill and learning, ye cannot do your duty. A minister may as well sin by his ignorance as by his negligence, because when light springs from so many angles that may enlighten us, unless we look round about us, and be skilled in all the angles of reflection, we shall but turn our backs upon the sun, and see nothing but our own shadows.'—J. Taylor, VI. p. 519, 20.

'If by that which is generally first and requisite we measure what knowledge there should be in a minister of the Gospel of Christ, the arguments which the light of nature offereth, the laws and statutes which Scripture hath, the canons that are taken out of ancient synods, the decrees and constitutions of sincerest times, the sentences of all antiquity, and, in a word, even every man's full consent and conscience, is against ignorance in them that have charge and cure of souls.'—Hooker, V. 81.

See the testimony of Bishop Jebb on this important subject, below, in the note on p. 62.

P. 53. l. 23. *The hope of glory sure.*] I shall not, I trust, be thought wanting in respect to Jeremy Taylor, in expressing my regret that the contrary opinion is expressed, and so strongly, in his works. 'Although it be true, that the efficacy of the sacraments does not depend wholly upon the worthiness of him that ministers; yet it is as true that it does not wholly rely upon the worthiness of the receiver; but both together relying on the goodness of God, produce all those blessings which are designed. The minister hath an influence unto the effect, and does very much towards it.'—Consecration Sermon, Works, Vol. VI. p. 316.

Again, 'What good shall the people receive when the Bishop lays upon their heads a covetous or a cruel, an unjust or an impure hand.'—Ibid. p. 317.

In the Sermon called 'The Minister's Duty in Life and Doctrine,' Vol. VI. p. 500. he holds the same opinions, and asks, 'Can he minister the Spirit from whom the Spirit of God is departed?' But the consequences of his doctrine seem to have struck him so forcibly that he there tempers it, and allows that no man will be lost but by his own fault; still, however, maintaining that God will not send the Spirit by the ministrations of an evil man, but by some extraordinary way. How far more reasonable is the opinion of our Church, as set forth in her 20th Article; and how beautifully has Leighton expressed this in the following passage:—'What he can extraordinarily do who doth alway what he wills in heaven and earth, we question not. He can convey grace by those to whom he gives none. He can cause them to carry this treasure, and have no share in it; carry the letter and not know what is in it; and make them, so to speak, equivocal

causes of conversion.'—Leighton's Works, Vol. III. p. 472. Jerment's edit.

The word *extraordinarily*, however, is inapplicable: 'Christ's promises,' says Beveridge, 'were not made to the administration of the ordinance by faithful persons, but to the ordinances in general, as duly administered even by such as are truly and rightly called to it. Be the minister worthy or unworthy, if I come with faith to an ordinance, I am sure to go with grace from it.'—Beveridge's Works, Vol. IX. p. 472*.

No one has given stronger testimony on this point than Isidore Pelusiot. as, for example, I. 120.—'Εἰ τις ἀμαρτίαις ἀπόστροφος, πᾶσι κατεστιγμένος μολυσμοῖς τε καὶ πταίσμασι, θυσιαστηρίων ἄπτεται Θεοῦ, καὶ χειρίζει ἀνάγκῃς τὰ ἅγια, αὐτὸς μὲν ὑφέξει κρίμα, τὸ δὲ θεῖον βῆμα ταῖς ἐκείνου πράξεσιν οὐ κοινοῦται. See also II. 37. III. 340.

P. 54. l. 12. *Exerting his.*] South, Vol. IV. Sermon I. p. 32.

P. 55. l. 20. *Heartless disciple of the world.*] 'Our part is, therefore, constantly to be intent upon our ministry, and frequent and zealous in performing the several duties of it; to instruct the ignorant with plainness, to rectify the erroneous with temper, to rebuke the obstinate with authority, and to punish the incorrigible with resolution.'—Bishop Hough, Charge III. p. 61.

* What I have said in the text will be sufficient to shew that I am only seeking to shew that the believer will not suffer in *real* benefit by the unworthiness of his minister: he will suffer in comfort; and the sinner who cannot profit by the ordinances may be left to perish.

This point, indeed, has been insisted on by many writers, but by none with more effect than by the heavenly-minded Leighton, in his exquisite 'Sermon to the Clergy.' His words are as follows:—"The second requisite of these ambassadors, is *prudence*, or dexterity to manage their Master's business. Wise princes and states, in choosing their ambassadors, above all other kinds of learning, have respect to practical abilities; and they that can best read the several geniuses and dispositions of several nations and particular men, and accordingly know how to treat with every one according to their temper, to speak to them in their own language, are judged the fittest men for that employment. Great is the diversity of humours among men: some are timorous, some rash, some avaricious, some ambitious, some slow and leaden, others precipitant and mercurial, and many other varieties. Now to know how to deal with each of these in their own kind, for the advancement of his Master's business, is a special discretion in an ambassador. And those ambassadors we speak of had as much need of it as any: they have men of all, both outward and inward differences, to deal with, and the same men so different from themselves at divers times, that they are hardly the same; some ignorant, others learned, some weak, others strong, some secure with false presumptions, others tormented with false fears. And much prudent consideration of those differences, and accommodating themselves thereunto in the matter and manner of their discourses, is very expedient in their treaties. "*Of some have compassion, plucking them out of the fire, making a difference.*" Jude xxii. What other is St. Paul's "*becoming all things to all men, that he might win some?*" 1 Cor. ix. 22. And this policy is far

different from temporizing, and compliance with evil, which in no case can be tolerated in these ambassadors, for that is disadvantageous to their business: it may be the way of their own promotion, but it is not the way to advance their Master's kingdom, which end should be the square of all their contrivances, and with it nothing will suit but what is upright. A kind of guile they may use, but it must carry the King's impress; it must be a holy guile: and such the ministers of the Gospel not only may, but ought to study. Fishers of men they are, and why may they not use certain baits, and diversity of them? But as their catching is not destructive, but saving, so must all their baits be: they must quarter dove-like simplicity and serpentine wisdom together, as he commanded them, who sent them on this embassy.'—Leighton's Works, Vol. III. pp. 474, 5. Jerment's edit.

'Neque enim mediocris virtus sacerdotalis est, cui cavendum non solum ne gravioribus flagitiis sit affinis, sed ne minimis quidem; ut sit promptus ad misericordiam, promissum non remordeat, lapsus revocet, compatiatur dolori, mansuetudinem teneat, pietatem diligat, iram repellat vel decoquat; sit quidem lituus plebis excitandæ ad devotionem, mitificandæ ad tranquillitatem.'—S. Ambros. Ep. Class I. Opp. T. II. p. 1036. ed. Bened.

I would refer too to Bull's admirable remarks on the *prudence* necessary to the divine.—Some Points, &c. I. 249—254.

P. 57. l. 11. This point is argued in a masterly manner by Mr. Coleridge, in his second Lay Sermon, p. 54—61.

P. 58. l. 17. *Sounding on our dim and perilous way.*] Wordsworth's Excursion.

P. 59. l. 3. *A weapon of defence.*] Bishop Bull, Some Points, &c. I. p. 240. If the remark was applicable to Bull's time, how much more applicable is it to ours !

P. 59. l. 20. *Wiser men can bestow.*] ' Because it is not to be expected that every minister of the word should have all the gifts of the Spirit, and every one to abound in tongues, in doctrines, and interpretations *; you may, therefore, make great use of the labours of those worthy persons whom God hath made to be lights in the several generations of the world, that a hand may help a hand, and a father may teach a brother, and we all be taught of God.'—Jeremy Taylor, The Minister's Duty, Vol. VI. p. 508.

P. 60. l. 5. *By an especial Church.*] ' Be mindful that you are to deliver no doctrine of your own, but the doctrine of Holy Scripture, as it has been understood and interpreted by the consenting voice of all pious antiquity; by those true and faithful members of the Christian Church, in all times, in all places, and even amidst the growth of adscititious error, to whom the greatest worthies of our own National Church invariably refer. This doctrine no well

* Taylor means only here that every divine cannot be expected to be a *first rate critic*. When I say that the books which he recommends to the divine who is not so, are the works of Augustine, Athanasius, Isidore, Jerome, Œcumenius, the Catene of the Greek Fathers, and a whole host of more modern commentators, I need not be afraid of my argument being much hurt by this qualification.

instructed minister of the Church of England can be at a loss to determine. It is contained in those venerable formularies which our fathers retained or derived from most remote antiquity, and it is supported throughout by most clear and indisputable warrant of Holy Scripture.'—Bishop Jebb's Sermons, p. 292.

P. 60. l. 13. *Of Scripture itself.*] There are many very valuable remarks on the study of Scripture in Jeremy Taylor's second Sermon on Titus ii. 7.—Works, Vol. VI. p. 507.

' Their chief study should be that of their commission—the Holy Scriptures. The way to speak skilfully from God is often to hear him speak. “ *The Lord God hath given thee the tongue of the learned,*” saith the Evangelic prophet, (chiefly intending Christ,) “ *to speak a word in season to the weary.*” Aye, that is the learnedest tongue when all is done;—but how?—“ *He wakeneth me morning by morning; he wakeneth mine ear to hear as the learned.*” Isa. i. 4.'—Leighton, III. p. 474.

P. 60. l. 25. *Too extensive.*] I might have added here, with great truth, that 'if there be only a cordial attachment to what is honest, lovely, and of good report, the deeper draughts a man has taken of those intellectual streams, which, through God's providential appointment, have been poured forth by the sages and poets of antiquity, the more deeply will he relish that sublimity and beauty, which the more immediate influence of heaven has diffused over the expanse of Scripture.'—Bishop Jebb's Sermons, p. 298. For the opinions delivered in the text I may refer to quotations from Bishop Bull, already made in the note on p. 51.

l. 23. ‘ “ Search the Scriptures,” said Christ ; “ Non dixit *legite* sed *scrutamini*,” said St. Chrysostom, “ quia oportet profundius effodere, ut quæ alte delitescent invenire possimus.” Turn over every page, inquire narrowly, look diligently, converse with them perpetually, be mighty in the Scriptures, for that which is plain there is the best measure of our faith and doctrines.’—Jeremy Taylor, VI. p. 520.

P. 61. l. 8. *Soil of the channel.*] Bishop Hall, Works, Vol. IX. p. 531.

P. 61. l. 13. *Extensive study.*] ‘ Frame your life and preaching to the canons of the Church, to the doctrines of antiquity, to the sense of the ancient and holy fathers. For it is otherwise in theology than it is in other learnings. The experiments of philosophy are rude at first, and the observations weak, and the principles improved ; and he that made the first lock, was not so good a workman as we have now-a-days, but in Christian religion they that were first were best, because God, and not man, was the Teacher ; and ever since that, we have been unlearning the wise notices of pure religion and mingling them with human notices, and human interest.’—Jeremy Taylor, VI. p. 531. I cannot refer to a more pleasing or spirited defence of the study of the fathers, in a literary point of view, than that of Bishop Jebb in his Sermons, pp. 338—344.

P. 61. l. 18. *New and old.*] See Bishop Blomfield’s Sermon on this text, p. 19.

P. 62. l. 9. *Of the best models.*] There are some very

excellent and sensible remarks on the style of Parochial preaching in Mr. Sumner's work, called 'Apostolical Preaching,' p. 9. 5th edit. But Mr. Sumner appears to me to make parochial preaching a much easier thing than it really is. In stating his opinion to that effect, he says that the preacher 'must descend from the high and lofty tone of language to which he is accustomed, to walk in the humble terms of Scripture; he must limit his rounded periods to the extent of vulgar comprehension; he must abound in interrogations and addresses which the rules of composition condemn.' This is perfectly true; but this very limitation of rounded periods, so that dullness shall not be mistaken for simplicity, appears to me to require great study and pains; and the interrogations and addresses, of which Mr. S. speaks, effective as they assuredly are, will become offensive and wearisome when not regulated by a just taste and knowledge of the best models. Mr. Sumner would, I fear, think the assertion extravagant; but I am well convinced that the village preacher of good sense might be much benefited by the study of Demosthenes, or of any other of those great masters who to mighty eloquence have added a profound knowledge of the human heart. South, after inculcating with great force the necessity of plain preaching, says, 'Those two stand best by mutual support and communication; elocution without wisdom being empty and irrational, and wisdom without elocution, barren and unprofitable.'—Sermons, Vol. V. p. 465.

P. 62. l. 13. *Give attendance to reading.*] Some commentators understand here rather *public reading*. But

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both Macknight and Rosenmüller, as well as more ancient writers, conceive private study to be included in the admonition,

P. 62. l. 23. *Information of the taught.*] ‘The exigencies of the present day call with peculiar emphasis for a studious and learned clergy. This is an age both of enquiry and observation; and shall it be said that Christian ministers are least diligent in the most important concern? What useful science, what mechanic art, what that tends to increase the comforts, to multiply the decorations, or improve the finer tastes of cultivated life, is not pursued with avidity? and shall we be put to shame by the reproach that we are cold and indolent in the study of those truths which involve our dearest interests for time and for eternity? This reproach there is but one method of escaping. Within and without the pale of our establishment, investigation is afloat, and in too many instances engendering those erroneous and strange doctrines, contrary to God’s word, which at our ordination we solemnly engaged with all care and diligence to banish and drive away. We shall not then be found faithful, and shame and woe must be our portion if we do not so study, that we may be ready to give an answer to every man for the hope that is in us, and to oppose, as occasion may require, the sincere word of the Gospel, and the sober but sublime spirituality of the Church, to a cold rationalizing semi-Christianity on the one hand, and to a zeal not according to knowledge on the other.’—Bishop Jebb, *Sermons*, p. 327.

P. 68. l. 12.] *Of human science.*] ‘There is no know-

ledge which lays open the human mind, no knowledge which unfolds in the history of man his principles and character, no knowledge which disclosing the secrets of nature, shows the agreement between the works and the word of God, no knowledge which, elevating the imagination, refining the taste, and quickening the sensibility, gives to eloquence its power over the heart, there is no knowledge of this description which by the Christian minister may not be made "to help" to the successful discharge of his office, and which, therefore, in reference to this supreme end, he may not pursue.'—Bishop Hobart's Charge, in 1815, p. 37.

P. 74. l. 1. *These compilations and abridgments.*] In king James I. directions to the University of Oxford in 1616, the 7th article is as follows: 'That young students in divinity be directed to study in such books as be most agreeable to the doctrine and discipline of the Church of England, and incited to bestow their times in the fathers and councils, schoolmen, histories, and controversies, and not insist too long upon compendiums and abbreviations, making them the ground of their study in divinity.'—Heylin's Life of Laud, p. 72.

P. 74. l. 24. *The infidel historian and the cold divine.*] I need hardly say that I refer to Gibbon and Jortin; I know few books written in a lower spirit than Jortin's remarks on ecclesiastical history. That a man, whose Latin compositions display so refined and elegant a taste, should have been capable of such extreme flippancy and pertness as that work displays, is afflicting, but it is far more so to find

a clergyman capable of using such a tone on such a subject.

P. 75. l. 21. *Metropolitan sees.*] I know few books where this subject is more ably treated than in Deyling's *Observationes Sacrae*, T. IV. p. 1. Ex. 6.

P. 80. l. 17. *A more holy practice.*] 'Many things are lawful for the people which are scandalous in the clergy; you are tied to more abstinences, to more severities, to more renunciations and self-denials, you may not with that freedom receive secular contentments that others may, you must spend more time in prayers, your alms must be more bountiful and your hands more open, your hearts enlarged; others must relieve the poor, you must take care of them; others must show themselves their brethren, but you must be their fathers; they must pray frequently and fervently, but you must give "yourselves up wholly to the word of God and prayer;" they must "watch and pray that they fall not into temptations," but you must watch for yourselves and others too; the people must mourn when they sin, but you must mourn for your own infirmities and for the sins of others; and indeed if the life of a clergyman does not exceed even the piety of the people, that life is in some degree scandalous.'—Jeremy Taylor, *Works*, Vol. VI. p. 505. Τοσοῦτον ὀφείλεται εἶναι τὸ μέσον τοῦ ἱερωμένου καὶ τοῦ εὐδοκίμου, ὅσον οὐρανοῦ καὶ γῆς τὸ διάφορον.—Isidor. Pelusiot. Ep. II. p. 205.

P. 85. l. 12. *For the individual alone.*] See the first of Mr. Miller's *Bampton Lectures*, a work which, for ori-

ginality of thought, for refined taste, and for piety, need yield to no work of the present day.

P. 87. l. 13. *Purity and joy.*] South has put one part of the argument of the two or three preceding pages with his usual force. 'He that teacheth another, gives an alms to his soul. He cloathes the nakedness of his understanding and relieves the wants of his impoverished reason. He indeed that governs well, leads the blind, but he that teaches gives him eyes; and it is a glorious thing to have been the repairer of a decayed intellect, and a sub-worker to grace, in freeing it from the inconveniences of original sin.' Vol. I. p. 171.

P. 88. l. 5. *Father of the Church.*] See Chrysostom on Heb. xiii. 17. He uses expressions hardly less strong in his work, *De Sacerdotio*, VI. in initio. Καὶ τὰ μὲν ἐν ταῦθα τοιαῦτα, οἷά περ ἤκουσας· τὰ δὲ ἐκεῖ πῶς οἶσομεν, ὅτ' ἂν καθ' ἕκαστον τῶν πιστευθέντων ἀναγκαζώμεθα τὰς εὐθύνas ὑπέχειν; οὐ γὰρ μέχρις αἰσχύνης ἢ ζημίας, ἀλλὰ καὶ αἰώνιος ἐνδέχεται κόλασις· τὸ γὰρ 'Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέεκετε ὅτι αὐτοὶ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν ὡς λόγον ἀποδώσונτες' εἰ καὶ πρότερον εἶπον οὐδὲ νῦν σιωπήσομαι. Ὁ γὰρ φόβος ταύτης τῆς ἀπειλῆς συνεχῶς κατασείει μοῦ τὴν ψυχὴν, &c.

P. 88. l. 17. *An account of the souls of other men.*] These are the words of Augustine, as quoted by Bishop Bull, I. p. 264.

[N.B. *The reference, by mistake, is put to other words in the same line.*]

P. 91. l. 22. *Lessen our usefulness.*] On the amusements of the Clergy, see Bishop Blomfield's Primary Charge, which should be carefully studied by the candidate for orders. There are some admirable passages to the same purpose as the other remarks in the text, in Bishop Hough's Third Charge, p. 44—46.; in p. 62—64. (on charity to those that differ;) and in the Fourth Charge, p. 85—88. (on the same subject.)

P. 93. last line. *What every solemn tie of duty forbade.*] Some of the remarks at the commencement of this page are, I think, to be found in substance in Gerard on the Pastoral Care, but I have no opportunity of referring to that Work for the page at this moment.

P. 94. l. 14. *To be stolen, killed, or destroyed.*] See the conclusion of Taylor's Consecration Sermon, Vol. VI. p. 322—327.

P. 98. l. 11. *And prevent misery.*] *Sow thy seed in the morning, and in the evening withhold not thy hand; for thou knowest not which will prosper, saith the Wise Man, Eccl. xi. 6.*

‘As the moralist speaks of benefits, a man must lose many words among the people that some one may not be lost. *I am all things to all*, saith our Apostle, *that I may gain some*, 1 Cor. ix. 20. And though in continuing diligent, thy diligence should still continue fruitless to others, to thee it shall not be so. Thy God is a discreet Lord; as he hath not put events into thy hands, he will not exact them at thy hands. Thou art to be accountable for planting and

watering, but not for the increase ; be not wanting in thy task, and thou shalt not want thy recompence. Shouldst thou be forced to say with the Prophet, *I have laboured in vain, and spent my strength for nought*, in regard of success, yet if thou hast laboured, so laboured as to spend thy strength in that service, thou must add with him, *Yet surely my judgment is with the Lord, and my work with my God*. Isa. xlix. 4.'—Leighton's Works, Vol. III. p. 477.

'We who are called to labour in the vineyard must not fondly flatter ourselves with the expectation of seeing much fruit grow from our culture and pains ; that must be looked for in a coming generation of men, in whom virtue and knowledge have been planted early and grown up proportionably. But we may safely indulge ourselves in that most comfortable reflection, that our works will follow us ; that whilst we are endeavouring to form a tender mind to every thing that is right and good, and may not discover the greatest likelihood of its answering our care, our precepts may fix themselves, and God be working with us to produce in his good time a chosen instrument for his service, and a bright example to the world. This may fall out when we are gone and forgotten ; but he who watered the plant which God has been pleased to bless with so great increase, will be remembered by him to have done the duty of a faithful servant, and be in no danger of losing his reward.'—Bishop Hough's Third Charge, p. 57.

'Σὺ γὰρ διάθου τὰ κατὰ παντός· τὸν βίον φημί καὶ τὸν λόγον· ταῦτα ἀπαιτῶ παρὰ σοῦ, καὶ ὠφελοῦντι μὲν συνησθήσομαι· μὴ ὠφελήσαντα δὲ οὐκ ἀτιμάσω, ἀλλὰ καὶ στεφάνωσω.'—Isid. Pelus. IV. 18.

The following are the beautiful reflections of Leo the Great,

on the same subject:—‘ Miror autem dilectionem tuam in tantum scandalorum quacunq̃ue occasione nascentium adversitate turbari ; ut vacationem ab Episcopatus laboribus optare te dicas, et malle in silentio atque otio vitam degere quam in his quæ tibi commissæ sunt permanere. Dicente vero Domino “ Beatus qui perseveraverit usque in finem,” unde beata erit perseverantia nisi de virtute patientiæ? Nam secundum Apostolicam predicationem, omnis qui voluerit hic vivere in Christo Jesu, persecutionem patietur. Quæ non in eo tantum computanda est quod contra Christianam pietatem aut ferro aut ignibus agitur, aut quibuscumque suppliciis; cum persecutionum sævitiam suppleant et dissimilitudines morum et contumaciæ inobedientium, et malignarum tela linguarum; quibus conflictationibus cum omnia semper Ecclesiæ membra pulsantur; et nulla piorum portio hic a tentatione sit libera, ita ut periculis nec otia careant, nec labores, quis inter fluctus maris navem diriget, si gubernator absit? quis ab insidiis luporum oves custodiet, si pastoris cura non vigilet? quis denique latronibus obsistet et furibus, si speculatorem in prospectu explorationis locatum, ab intentione sollicitudinis amor quietis abducatur? Permanendum ergo in opere est credito et in labore suscepto.’—Leo Epist. ad Rusticum Ep. Narb. p. 474.

Let me, in conclusion, refer to an exquisite Poem on this subject by Mr. Keble; his Verses for Tuesday in Whitsun Week. His Christian Year is a most acceptable gift to all Christians: and to the Christian priest an invaluable one. We may be proud of possessing, in these days, one who to such delicacy of poetical thought adds such a warm spirit of devotion.

P. 99. l. 15. *Enjoys not their real beauty.*] This sub-

ject is fully treated in Jeremy Taylor's wonderful Sermon called 'Via Intelligentiæ.'

P. 100. l. 11. *Labour into rest.*] Jeremy Taylor's Works, VI. p. 327. I subjoin the words of Leo the Great on the subject of this paragraph:—'Quid tam insolitum, tam pavendum, quam labor fragili, sublimitas humili, dignitas non merenti? Et tamen non desperamus neque deficiamus, quia non de nobis, sed de illo præsumimus qui operatur in nobis.'—Leo I. Pap. Sermon. II. in Ann. Assumpt. ejusdem ad Summi Pont. munus. (opp. p. 4.)

And again, 'In hac ergo materia trepidationis, quæ nobis esset dependendæ fiducia servitutis, nisi non dormitaret qui custodit Israel, et qui discipulis suis ait, *Ecce ego vobiscum sum omnibus diebus usque ad consummationem sæculi*, nisi dignaretur non solum custos ovium, sed ipsorum pastor esse pastorum?'—Leo Pap. Fragm. Sermon. in Anniv. ass. suæ ad Pont. Opp. p. 273.

P. 100. l. 16. Gibbon's Misc. Works, Vol. I. p. 275. 8vo. edit.

P. 101. l. 13. *Mere hope of lucre.*] 'Be warm in zeal and indifferent in thy temporalities; for he that is zealous in temporals and cold in the spiritual, he that doeth the accessories of his calling by himself, and the principal by his deputies, he that is present at the feast of sheep-shearing and puts others to feed the flock, hath no sign at all upon him of a good shepherd. "It is not fit for us to leave the word of God and serve tables," said the Apostle; and if it be a less worthy office to serve the tables even of the poor

to the diminution of our care in the dispensation of God's word, it must needs be an unworthy employment to leave the word of God and to attend the rich and superfluous furniture of our own tables.'—Jeremy Taylor, VI. p. 325.

' One thing they must mainly take heed of if they aspire to a holy familiarity with God,—earthly mindedness. If no servant of the God of Mammon can serve this God in point of common service, how much less can he be fit for an eminent employment, as an embassy, and enjoy the intimacy requisite for that employment? These messengers should come near the life of angels, *always beholding the face of the Father of light*; but if their affections be engaged to the world, their faces will still be that way. Fly high they may sometimes in some speculations of their own, but like the eagle, for all their soaring, their eye will still be upon some prey, some carrion here below.'—Leighton, III. p. 473.

P. 103. l. 19. *To become ministers of God.*] I cannot resist transcribing the following prayer of the great St. Basil:—' Διὸ καὶ ἀντιθέγγομαι σου τὴν ὁσιότητα, παρακαλῶν τὴν συνήθη παράκλησιν, μὴ διαλιπεῖν σε εὐχόμενον ὑπὲρ τῆς ἐλεεινῆς μου ζωῆς· μήποτε τῇ φαντασίᾳ τοῦ βίου τούτου καταβαπτισθεῖς, ἐπιλάβωμαι μὲν τοῦ Θεοῦ, τοῦ ἐγείροντος ἀπὸ γῆς πτωχόν· ἔπαρσιν δέ τινα παθὼν εἰς κρίμα ἐμπέσω τοῦ διαβόλου· ῥαθυμήσας δὲ τῆς οἰκονομίας καθεύδων ὑπὸ τοῦ δεσπότου καταληφθῶ· ἢ καὶ διὰ τῶν βλαβερῶν ἔργων προστιθεῖς, καὶ τύπτων τὴν συνείδησιν τῶν συνδούλων, ἢ καὶ μετὰ τῶν μεθύνωντων γινόμενος, ἐν τῇ δικαιοκρίσει τοῦ Θεοῦ πάθω τὰ τοῖς πονηροῖς τῶν οἰκονόμων ἡπικλημένα. Παρακαλῶ οὖν σε ἐπὶ πασῇ προσευχῇ δέεσθαι τοῦ Θεοῦ νήφειν ἡμᾶς ἐν πᾶσιν· ἵνα μὴ αἰσχύνῃ γινώμεθα καὶ

ὁνειδος τῷ ὀνόματι τοῦ Χριστοῦ, ἐν τῇ ἀποκαλύψει τῶν κρυπτῶν τῆς καρδίας ἡμῶν, κατὰ τὴν μεγάλην ἡμέραν τῆς ἐπιφανείας τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.'—S. Basil. Ep. 213. Opp. T. III. p. 320. ed. Bened.

In conclusion, I would earnestly recommend to the candidates for orders the conclusion of a Sermon by Bishop Bull, to which I have already referred more than once, 'The Priest's Office difficult and dangerous.' It is, probably, the most powerful, I may say the most awful, representation of the prospects of a careless priest which exists in either this or any other language.

THE END.

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